This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

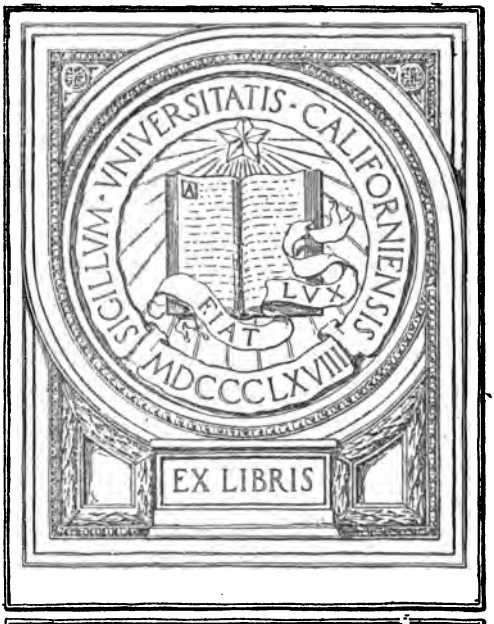
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

UC-NRLF
$B 121 225

THE WAY OF CONTENTMENT

THE WISDOM OF THE EAST

GIFT OF
HORACE W. CARPENTIER



The Wisdom of the East Series
EDITED BY
L. CRANMER-BYNG
Dr. S. A. KAPADIA

THE WAY OF CONTENTMENT

"Brief be my life as Heaven wills
Give me, O gods, the true heart of a flower;
The morning-glory who fulfils
Her perfect destiny within the hour,
With the same energy that thrills
The sturdy fir-trees that for centuries tower."

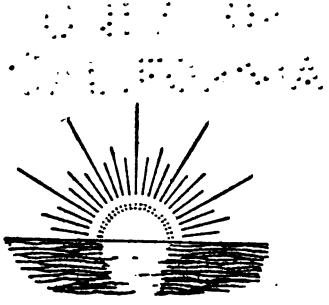
From Miss Walsh's *Master Singers of Old Japan.*

WISDOM OF THE EAST

THE WAY OF CONTENTMENT

TRANSLATED FROM THE JAPANESE OF
KAIBARA EKKEN

BY KEN HOSHINO



LONDON
JOHN MURRAY, ALBEMARLE STREET, W.
1913

ALL RIGHTS RESERVED

Carpenter

B138
K3E5

CONTENTS

	PAGE
INTRODUCTION	7
I. THE PHILOSOPHY OF PLEASURE . .	29
THE FOUR SEASONS. . . .	44
ON BOOKS	62
EPILOGUE	65
II. PRECEPT ON POPULAR MORALS . .	71
ON LEARNING	71
ON THE LEARNING OF THE HEART (LITERALLY: "ART OF HEART" WHICH MEANS *DISCIPLINE OF MIND*)	84
ON SPEECH	100
ON PRACTICE	102
ON SOCIAL INTERCOURSE . .	112
III. MISCELLANEOUS SAYINGS . . .	118
FROM THE "BOOK OF MEDITATION" .	118
FROM THE "BOOK ON HEALTH" .	119

528490

INTRODUCTION

THE scene is laid on board a small ship, plying between the Japanese Ports of Nagato and Chikuzen; the time being the middle of the seventeenth century.

Among the passengers grouped on deck, enjoying the hot sun and balmy air, happens a loquacious Samurai, who starts lecturing his fellows upon the ethics of the great Confucius. At first every one listens, but as he drones on, they vote him an intolerable bore, and gradually slip away, until at last he is left with an audience of only one.

But this solitary person, by his attentive attitude, more than atones for the rudeness of the others; not a word escapes him, not a gesture, until, finally the lecturer, flushed with his own exertions, comes forward, and condescendingly enquires the name of the one man capable of appreciating the discourse.

"Kaibara Ekken" is the quiet answer.

On which the noisy person shamefacedly realises that for the last hour or so he has been endeavouring to instruct the most celebrated teacher of the age.

The above incident, though insignificant in itself, tells us something about the personality of one who all his life taught the great virtues of love and humility, and whose many works have exerted a supreme influence in upbuilding the moral character of the people of Japan during the past two hundred and fifty years.

Kaibara Atsunobu, surnamed Ekken, was born in the seventh year of Kanei (1629) in the city of Eukuoka, province of Chikuzen.

His father was physician to the court of Prince Kuroda, his two elder brothers, no mean scholars; consequently, he had the opportunity from earliest childhood of acquiring knowledge.

At the early age of eight, Ekken commenced studying under one of his brothers, showing a remarkably retentive memory; while in his twenty-first year he was sent to Kyoto, then the seat of the Imperial court, for what in England would correspond to a University course. After studying there for three years, he returned to his own province, to teach in the private school of

the Prince. There for forty years he remained, serving three Kuroda Princes in succession. On his seventieth birthday he retired into private life, in order to spend the remaining years of his life in literary work. The majority of his books are the product of that period, six volumes of books on Meditation alone being completed in his eighty-fourth year, the year he died.

If the Nara and Heian period (650 to 1,000) is the golden age of Japanese classics, the Tokugawa or Yedo period is that of the Chinese.

Since its first introduction in the reign of Onintenno (A.D. 284) Chinese learning and Confucianism never flourished in our country as it did in the early half of the Yedo period.

Iyeyasu, the founder of the Tokugawa Shogunate, was not only a great statesman and soldier, but also a patron of literature and art; he it was who revived the learning which, during the four hundred years of perpetual warfare, had been all but lost, even in the monasteries themselves. To Confucius scholars he gave every encouragement, and during his reign Chinese learning became the legitimate study of the Samurai class, Chinese caligraphy the official medium. While the ethics of Confucius were the

recognised standard of morality, it followed that those who became most adept in their study rose from whatever position they were formerly in, to become councillors and officers of the Shogun's court, or the chief advisers of minor feudal lords.

The seventeenth century is so rich with the names of great scholars and teachers, such as Hayashi Razan, who was honoured by the personal favour of Iyeyasu; Fujiwara Seika, Yamazaki, Ansai, Ito Zinsai, Kinoshita Zunan, Arai Hakuseki and Muro Kyuso, that it is very difficult to say exactly what position Ekken occupies amongst them. Neither as philosopher or scholar do I personally consider him the equal of some of his contemporaries, nor can I place him as the greatest writer; but as a teacher and a social reformer, he can easily claim precedence of all the men of his day.

As before stated, the peaceful reigns of Iyeyasu and his successors gave a great impetus to learning among the men of the ruling class, nevertheless, the common people were but little enlightened by this influx of foreign learning, for they had neither teachers nor books, that is books which they could read, no scholar of the

period having the courage to write even an explanatory note of a Confucian text in the Japanese characters, which were contemptuously referred to as *Onnamoji*, or women's letters.

The people of England had their Bibles in the fourteenth century, but written in Latin, and consequently sealed to the great mass of the population, until John Wycliffe gave them the first translation in English. Similarly, Japan in Ekken's time had its Four Classics and Five Kings; but written in Chinese characters, and consequently unintelligible to the people. Ekken it was who finally broke the tradition of the scholars, and wrote his books on the ethics, in Kana mixed with easy Chinese characters, which would be intelligible to the bulk of the people.

The following extract from one of his *Ten Precepts* vividly illustrates the motive which led him into this new departure in the field of literature:

"The ways of Heaven and Earth and the Path of Mankind are written in the Books of the Sages. . . . Those who read them can distinguish between the true and the false, as easily as in daytime they can distinguish between white and black. But alas! . . . our people are not well

acquainted with the Chinese letters in which they are written . . . and the people in the provinces have no teachers. . . . To instruct the common people with the original books is no easy matter. . . . Methinks the teachings of the Sages are both high and deep, and to explain them with the " women's letters " is like looking at the Heavens through a small tube, or sounding the depths of the ocean with a reed. Yet, in order to reach even the most distant place, one has to start from where one is. . . . Consequently, though knowing that my attempt will be laughed at by all the scholarly men of the age, I have written this book plainly in plain letters.

" The blessings which Heaven has showered upon me are numerous, in spite of the fact that I have done nothing to deserve His great kindness. May my humble attempt to teach the poor and ignorant atone for a small fraction of my sins against Him whose treasures I have wasted in the many years of my existence."

Contrary to Ekken's own expectation, this new literary style was at once recognised by the learned men as the most effective means of teaching the poor and humble, and to promulgate Confucianism. The foremost of those who followed his example were two great scholars of the Shogun's court, Arai Hakuseki and Muro Kyuso.

Once this plain yet vigorous style was adopted by men of such reputation, there was nothing to stop its being popularised, book after book being written to promote the knowledge of the people. To-day the names of Ekken, Hakuseki and Muro Kyuso are remembered, not only as the great scholars of the Yedo period, but also as the pioneers of the modern style in writing.

The best known of Ekken's books written in this style are: *Onna Daigaku* (*The great learning for Women*) and *Ten Precepts of Ekken*. In these books he explains in a plain and fatherly manner numerous texts selected from the works of the Sages. The influence of *Onna Daigaku* has been tremendous and extended well into the closing years of the Yedo period. Indeed, less than twenty-five years ago, it was still considered a woman's inseparable companion. Well I remember how fluently my sister could recite from its pages, while I also was made to learn small portions.

Though *Onna Daigaku* is seldom to be found in the Japanese home of to-day, being considered too humiliating for women, yet *The Ten Precepts of Ekken* still hold a high place among the books on morals.

Among the scholars of the period were two schools of thought, that of Chu and of Wang Yang Ming. The former believed that no man can reach the highest by intuition alone, but must follow the precepts of the Sages; while the latter taught that a man should search his innermost heart for guidance, holding that all good and proper actions spring from a pure and selfless heart. In brief, the latter wanted to be free from the thousands of rites and ceremonial laws which had been laid down by long-dead Sages, and so obtain free scope for their own thoughts and actions.

Ekken adhered to the Chu philosophy, which he considered to be the nearest to that of Confucius and Mencius, and disdained the other as illegitimate learning. Yet he was far from being, like so many of his contemporaries, a blind conservative. In his *Book on Doubts*, he quotes many sayings of Chu with which he was in disagreement. He writes, "Let us not be afraid to doubt even the sayings of the Ancients, if they are doubtful, but let us hold fast to those we believe to be true."

In regard to Buddhism, he writes, "He who follows Buddha is not only an undutiful son

towards his fathers, but a sinner in the sight of Heaven and the Gods."

For a Confucian to whom the concern of life was everything, it was but natural that the popular Buddhism which spoke so much of "illusion" and "burden of life" should be objectionable.

To the gods of the land he paid a profound respect, and taught his countrymen to do likewise. In Confucianism, Shintoism found not only a friend, but also an ally. While two great religions—Buddhism and Christianity—were persecuted when they were introduced into Japan (the former in the sixth century, and the latter in the seventeenth century) Confucianism was ever welcomed by the people. And the reason was not far to seek, for what Confucianism emphasised, Shintoism held dear, namely the allegiance to a ruler, fidelity to parents, and veneration of one's ancestors. The humanitarian principles of Confucianism were not at all at variance with the patriotic code of Shintoism, the chief concern of both being with things temporal rather than with those spiritual.

No wonder then that scholars, whether they be followers of Chu or disciples of Yang Ming,

were, nevertheless, all Shintoists. It must, however, be stated that they were singularly free from the gross superstitions which the popular Shintoism often entertained.

Thus Ekken writes:

"Gods only respond to the prayers of those who perform their human duties and who supplicate, not from selfish motives or personal ends, but for the welfare of others."

Again:

"Gods are moved by neither bribery, flattery nor familiarity, but by sincerity."

Of Heaven he speaks many hundreds of times.

"We are all children of Heaven, and therefore should love one another, as Heaven loves us all."

"Serve Heaven as you do your parents, and your parents as you do Heaven, for how can he who is unable to serve his parents serve Heaven?"

Of what he terms the faithfulness of Heaven, he thus speaks:

"Heaven is at all times sincere and true, and men, His children, should make the faithfulness of Heaven their example."

He believed that the ordinary calamities of life were either the chastisement or warning of Heaven :

"Therefore in times of storm . . . tempest, or thunder, we should arise . . . even if it be night, wash, dress and sit reverently, in order to pay respect to the just wrath of Heaven."

In a word he postulates Heaven as not only the force behind all wonderful phenomena, but also as a loving father, yet not once does he even speculate as to life after death. On this subject he maintains an absolute silence, following the example of his great master Confucius.

In his writings there is perhaps little originality ; he was happy and content to be the mouthpiece of the great Sages, whom he glorified. Scholarly expressions or striking phrases he disliked.

"The aim of learning is not merely to widen knowledge, but to form character. Its object is to make us true men, rather than learned men. The chief reason why the teachings of the Sages are not more appreciated by the people is because scholars endeavour to show off their learning, rather than to make it their endeavour to live up to the teachings of the Sages."

Humanity he loved, for he held that all men were brothers, flowers, birds, plants and animals also, for in them he saw the infinite love of Heaven. To him the world was a place of happiness and joy, life both a privilege and a reality. To make people realise the preciousness of their hearts and bodies, he taught how to live happily and how to preserve good health.

According to some, the world is a place of continuous struggle, both physical and intellectual, and the weaker have no chance of enjoyment. Consequently, many religions endeavour to console men by a negation, teaching that life, however lived, is naught but a delusion; while others strive to give light to a suffering people, by the belief that this life is but the gateway to a wider and happier one.

Confucianism stands midway between these two extremes, for it emphasises that men can be happy in the fulfilling of human duties, irrespective of the result achieved. In the *Precept of the Popular Morals*, Ekken writes thus:

"The judgment of Heaven is of two kinds, ordinary and extraordinary. Usually, men who do good reap happiness, while those who do evil

reap evil. . . . Though seeking happiness, one cannot find it if Heaven wills otherwise. Without seeking it one can obtain it if Heaven so wills. Let us do the best we can and await the judgment of Heaven. If its commands are extraordinary ones, let us resign ourselves without murmur. It is foolish for men to fight against the will of Heaven and strive to avoid the unavoidable by flattery and fulsomeness."

In short, he taught us not to ignore our cares and sorrows, but to acknowledge them, and then rise above them.

That he adored the beauties of Nature is abundantly proved in his two books: (1) On his Extensive Travels, (2) On the Flora of Japan. The former was the geographical, and the latter the botanical work of the period.

In his Rakkun, which he wrote in his declining years (when nearly eighty) he praises the beauties of Nature and the glories of Heaven and Earth, enumerating the manifold blessings which Heaven bestows upon His children.

When he was about sixty, he was ordered by his feudal lord to write the history of the natural features of the province of Chikuzen. In spite of his age, he explored the entire province,

mountains and peaks, nooks and valleys, visiting eight hundred villages.

Here I must mention the name of his wife, Hatsuko, who was a woman of extraordinary talent and wide learning. She accompanied him on his extensive travels. It is said that many of the diaries on his travels were written by her.

He was much interested in agricultural affairs, and studied minutely on the subject, and wrote several books on plants and vegetables grown in Japan. Unlike the majority of the scholars of the day, who thought very little of farming, he looked upon it as the most important industry of the country, and held agricultural knowledge the essential one for one who wished to govern well. Not only did he endeavour to advance the welfare of his people by giving agricultural knowledge, but also he strove to increase their happiness by giving them the sanitary knowledge.

From childhood his own health was delicate, and he studied medical science deeply, in order to benefit himself and others. On that subject he read every book that was available. At one time a brother of his fell desperately ill, the doctors holding out no hope for his recovery, but Ekken mixed a prescription of a Chinese physician

which he had gleaned from an old book, gave it to the patient, who was restored to health in ten days.

The result of his long study of the practice of medicine he gives in his book on the preservation of health. The service which this book rendered to the people at the time when medical science was in its infancy was incalculable. At that period a great Confucian scholar was often a physician as well, the science of medicine being regarded as one of benevolence; consequently, the Confucian scholars taught moral philosophy on the one hand, and healing the sick on the other. They were not at all, as often portrayed by the modern writers, men of vague ideas concerning medical science, for Ekken writes thus:

"Medical science is the art of benevolence; the aim of a physician should be to save others, and not to make himself prosperous. The art which holds the key of life and death for millions of men is no small matter. Other arts, however poor they may be, do not concern men's lives, whereas the lives of men are always dependent upon the capability of their physicians. Therefore, only men of ability should follow it. A man who pursues this profession, knowing his want of

ability, is a sinner towards Heaven and Earth. A son of a physician should take up his father's profession if he is gifted, but not otherwise. In three generations the art will become most proficient."

Ekken lived in an age when learned men, because of their excessive zeal for Confucianism, looked upon the Chinese civilisation with admiration and reverence, yet he was an advocate of the principle of the preservation of national characteristics. In the "Book of Civil Art" he writes:

"That Shi (poems in the Chinese style) do not harmonise with the character of our people, while Uta (poems in the Japanese style), though they seem shallow, yet in reality are deep and pregnant with human interest, are refined in expression, and the best means of expressing our own thoughts. To learn Chinese poems therefore," he says, "instead of Japanese Uta, is to reverse the order." In the face of those scholars who were contented to call their own country "the barbarous country of the East" he writes thus:

"Since the Country of the Rising Sun is favourably situated in the course of the sun and moon,

and lies betwixt the north and south, like the middle kingdom, she has the four regular seasons and produces the five cereals in abundance. The people are gentle, obedient and merciful, yet courageous in upholding justice and faith. No wonder this country is called the Kingdom of True Men (Kunshi-Koku) by Chinese writers. Yet so many of us do not know how to appreciate the good qualities which are in our land, and its inhabitants, and blindly envy other countries. One thing we lack is learning. In this respect we are still behind China. Yet the country is now at peace, and it is our duty to learn the precepts of the Sages, cultivate the five cardinal virtues, and live in harmony with our fellow creatures, in order to respond to the beneficence of our land."

With these words he exhorts his people to amend their bad and preserve their good characteristics.

Great changes have taken place in Japan during the past fifty years. The Chinese learning which was so flourishing at the Yedo period has been replaced by the learning of the West. The moral teaching which was regarded as the trunk of all learning in the schools of olden days is hardly studied in our schools to-day, because of

the numerous branches of study required. No longer men deem it worth while to listen to the teachings of the hoary Sages of the past. Consequently, the amiable relations between master and servant, superior and inferior, elder and younger, are sacrificed upon the altar of the god called "Individual Right;" nevertheless, modern thinkers cannot drown the voice of Ekken, which still repeats the old, old truth, old, yet ever new: "Children, you may think an old man's words wearisome, yet when your father or grandfathers teach, do not turn your head away, but listen. Though you may think the tradition of your house stupid, do not break it into pieces, for it is the embodiment of the wisdom of your fathers. You may think the teachings of the Sages dry and primitive, but do not scorn them, for however simple their teachings may appear, yet they are the true path to true manhood, and will make you a loyal subject, obedient son, kind husband and faithful friend. What more do you want? But if you find any new teaching both good and true, then accept it, only do not trample underfoot the sacred human relations. If you violate your obligations to your family, to society, to the State, and to humanity as well as to yourself,

all your wonderful knowledge and great riches will profit you but little."

The streams that come from a pure fountain head are themselves pure, and quench the thirst of weary travellers. The books written by men of singular virtue have a strength and power all their own. So, though Ekken's writings are neither so philosophical, nor so scholarly as some of his contemporaries', yet they remain and live to guide and influence his people, while others have perished.

Well did a pupil of his write over the master's grave:

"In silence and in reverence he meditated
On the way.
Diligently enquiring and minutely seeking,
To love humanity was his work,
Serving Heaven he deceived Him not,
Avoiding fame, yet shines his name,
Mindful of posterity, he left us Testaments
That will guide us for ages to come."

Ekken's *Ten Kun*, or his *Ten Precepts*, consist of: "On Home, True Men, Military, Civil, Children, Health, Popular Morals, Five Cardinal Virtues, Elementary Learning and Pleasure."

My translation is not quite literal, some para-

graphs being omitted to avoid repetition, others grouped into one.

I am much indebted to Lieutenant Evelyn Aldridge (Aldridge Evelyn) R.N., who has given me most valuable assistance in the compiling of this book.

KEN HOSHINO.

BLAGDON.

EDITORIAL NOTE

THE object of the Editors of this series is a very definite one. They desire above all things that, in their humble way, these books shall be the ambassadors of good-will and understanding between East and West—the old world of Thought and the new of Action. In this endeavour, and in their own sphere, they are but followers of the highest example in the land. They are confident that a deeper knowledge of the great ideals and lofty philosophy of Oriental thought may help to a revival of that true spirit of Charity which neither despises nor fears the nation of another creed and colour.

L. CRANMER-BYNG.
S. A. KAPADIA.

NORTHBROOK SOCIETY,
21, CROMWELL ROAD,
KENSINGTON, S.W.

THE WAY OF CONTENTMENT

I

THE PHILOSOPHY OF PLEASURE

AMONG the myriad types which live by the beneficence of Heaven and Earth, the most precious is man, well termed the soul of the universe.

To be born a man is a privilege, yet if through ignorance we do not follow the true path of mankind, we become wanderers in the wilderness of Distress, and daily do our hearts grow harder towards our neighbours and more disobedient towards our parents. What is worse, we live like beasts and then die and decay like plants.

Remember the words of Ganshi'sui: "It is great fortune to be born a man; let us not fritter away our lives meaninglessly."

To live as men should live we must, from child-

hood, study the wisdom of the Sages, and learn to make ourselves and others happy by deeds of benevolence. Heaven is benevolent, and in our hearts has implanted that virtue which is the source of all goodness. Therefore to be benevolent is to do the will of Heaven.

In us all, whether wise or foolish, exists one harmonious spirit—the spirit of pleasure. But while the Wise know of its existence, the Foolish do not, for their hearts are heavy with selfish desires.

This harmonious Spirit exists not only in man, but also in the birds, the beasts, and the fishes, and even in plants.

Beasts play, birds sing, and fishes jump; while plants flourish, bloom, and ripen. They know how to enjoy that Spirit: man oftentimes does not.

Do not imagine that pleasure is to be sought for solely on the surface, for as long as our hearts are not caked in selfishness the pleasure—which is stored in them by nature—flows out. But even as our bodily activity is sustained by food, so the pleasure which is within must be fed from outside through the organs of the senses. Thus we get pleasure in seeing, hearing, smelling, tasting,

moving and resting. What intense joy we can gain in sensing the wondrous phenomena of Heaven and Earth—the light of the sun and moon; the passing and re-passing of the four seasons; the changing shapes in cloud and mist; the mountain's profile; the dancing stream; the soft breeze; moisture of rain and dew; purity of snow; smile of flowers; growth of fragrant herbs; infinite life of birds, beasts, fishes and insects. To make ourselves conversant with this wonderful nature is to expand our hearts, purify our feelings, arouse holy thoughts, and wash away all low and unclean desires. This is called inspiration, for the goodness which is within is aroused, and flows out at the touch of the outer world.

The ignorant man does not understand the pleasure which is in the heart, therefore to him the pleasures of the outer world are meaningless. Thus he loses sight both of the pleasures which are within and those which are without.

The Sages often speak of pleasure. In the book of Raiki it is written: If the heart be not calm and peaceful, and we do not have pleasure, unworthy thoughts will arise. But if we have pleasure, no selfish thoughts can distress us. Seek therefore

—both learned and unlearned—the pleasure which can give happiness to yourself and to your neighbour. To have pleasure is equivalent to having the necessary riches for making a home pleasant.

We who are born by the beneficence of Heaven and Earth, must follow their august will, and be benevolent. Find your pleasure in doing good. Be gentle, compassionate, and merciful. Be severe, however, when necessity compels you, for gentleness not accompanied by discrimination and orderliness dispels pleasure.

Do not do things which are obstructive to others. To have pleasure yourself, and distress others, is the one thing which Heaven hates; but to enjoy with others is what pleases Heaven, and is the true pleasure. Follow therefore the command of Heaven, and make it your pleasure to do good and diminish the evil of the world, so that you may make your own life and that of others happy. There is no other way to realise this aim than to understand and follow the precepts of the Sages.

To be spiteful, to be haughty, to speak evil of others, to rebuke their small faults, to be provoked by their careless words, and to be angry at their rudeness, is not only to deprive yourself of

pleasure; but is also to betray your own littleness to the world.

Suppress anger and selfish desires; be broad-minded and think no evil of others. By this way you can keep yourself calm and happy, for there is no discord which can then jar your harmonious spirit.

Men, in this world, do many unworthy deeds. Do your best to lead the crooked into the true path. But if they neither listen, nor repair their ways, let them alone—they are fools, and to be pitied. With such even the Sages could do nothing—do not allow yourself to be tormented by the stupidity of others. It is not wisdom to lose your heart's pleasure because of the wicked who cannot reform. Remember that from its earliest beginnings the world has never been free from fools, so endeavour not to give way to anger and resentment because unworthy men would work you mischief. To be born unintelligent, or to incur misfortune through the acts of unworthy men, is the will of Heaven. Let us not then distress ourselves, nor lose our pleasure, even though our own children, brothers and relations, happen to be selfish, ignoring our best efforts to make them otherwise.

One whose heart is not here, sees and yet sees not. He may stand before a landscape radiant with beauty and charm—yet sees it not. For such a one the spring has no glory, the autumn no beauty. His heart remains unmoved at the sight of moon and flowers. Sitting before the open books of the Sages, he reads them not. Endeavouring to satisfy his selfish desires, he leaves the pure pleasures behind, and lives a life distressing both to himself and others. How sad it is to permit a short life to slip away in the performing of naught but despicable deeds!

The poor man who is foolish seeks pleasure and finds it not, because his heart is laden with envy and malice. The rich man who is foolish seeks pleasure in the spending of his treasure; but being idle, extravagant, and covetous, fails to find it. Pleasure cannot be ours as long as we wander from the true path of mankind. In your heart, therefore, seek the true path, and then the pleasure shall be added.

If we make our heart the fountain-head of pleasure, our eyes and ears the gates of pleasure, and keep away base desires, then our pleasure shall be plentiful; for we can become the masters of mountains, water, moon, and flowers. We do

not need to ask any man for them, neither to obtain them, need we pay a single sen ; they have no specified owner. Those who can enjoy the beauty in the Heaven above and the Earth beneath need not envy the luxury of the rich, for they are richer than the richest. The pleasures of the vulgar pass away, and bitterness remaineth instead, for they are harmful both to mind and body. But the pleasures of the wise are pure, and food for the mind. From morning until night, without injury, may he enjoy them ; for no one can hinder him, neither do his pleasures provoke the rebuke of the gods. He delights in the moon and the mountain, the flowers and water. With the wind he sings, while listening to the song of the birds. Simple pleasures such as these may be enjoyed by all, whether rich or poor. But the rich, because of their love for idleness and extravagance, may not obtain them so easily as do the poor.

The wise man knows contentment, because he is not covetous ; he is rich in mind, though poor in worldly goods.

There is an old saying, that the hearts of those who know contentment are rich : but the hearts of the foolish are poor because they know not

contentment. To be content with simple things is to enjoy life. The older the man, the more content he should be in either his poverty or riches.

Both wise and foolish seek after pleasure, for it is human to do so—but their pleasure is not the same. In the book of Raiki it is written: "The wise man finds his delight in following the true path: the foolish in following his own desires. If one suppresses his selfish desires while following the path, there is no discord, only pleasure; but if one forgets the path through coveteousness, there is confusion and no pleasure. Therefore the pleasure of the foolish is untrue."

Heaven and Earth do not lose their sublime harmony because of the thunder or storm, so, likewise, men should not lose their calmness and content because of misfortune or hardship. Though one may lose his position and wealth, and is forgotten by the world, nevertheless let him not lose his peace of mind; but believe that all is Heaven's will.

Tsuchi-mikado-in writes:

I am born to this world of sorrow,
With these griefs to bear.
Why, O, my tears, understandest thou not this?"

The same sentiment is expressed in the following verse :

> "Such has been the world's way,
> From the countless ages past ;
> Why then give myself to sorrow ?"

Again :

> "I shall console my troubled heart,
> With the thought that it is the world's way,
> And the world belongs to us all."

The longer we live in this world the more things we find which do not please. The five great blessings are : Long Life, Peace, Riches, Love of doing Good, and Death without Pain in Old Age—it is very rare we hear of a man who has had them all. Even riches cannot buy health or freedom from care. If we realise this we shall enjoy our life, whatever our lot. The poor man who is content is far wealthier than the rich who cannot find satisfaction in his possessions. Those who have wealth and position are not always the most endowed with wisdom. Nor do the poor and humble of necessity possess inferior minds ; on the contrary, there are more men of talent among the humble than among the exalted. Well said

the ancient poet: "The useful oxen which plough fields have no possessions; but rats live where food is plenteous." It is neither a disgrace to be poor, nor an honour to be rich. All our shares are not the same, let us therefore be content with the share we receive from Heaven and Earth, and envy not others. To envy others is to invite misfortune; no greater folly is there than to lose our own happiness by coveting things we have not.

There are many in this world who have not enough to eat, nor sufficient clothing to cover themselves. They are to be pitied, while we should help them in their distress. To give them pleasure is to make ourselves happy, for there is no greater happiness than doing good.

To spend money on useless things is folly. If the rich were to lay aside the expenses of one day, and devote it to assisting the unfortunate, they might assuage the hunger of thousands. To help a hundred is within the power of even the passing-rich. If one is so inclined he can always help others; if he does not it is because he will not, not because he is unable.

Keep your heart serene and calm: enjoy your

leisure and haste not. Time flies as swiftly as an arrow, and the seasons pass as quickly as a stream. The older one becomes the quicker the time seems to pass. Looking back on the first fifty years they seem short indeed. Yet if one lives long enough, and looks back on the second fifty, they seem shorter. Take care then of your precious minutes and hours, ye men of old age, and enjoy a day as if it were a decade. Do not let a day slip by without enjoyment, for to-morrow may be not yours to enjoy.

Year after year the same flowers bloom in the same attire, but men change. A child of yesterday is the youth of to-day and the old man of to-morrow, and then passes away. Men in this world are but sojourners, and their stay but a short one. The poet Sotoba said: "A year is like a dream, a hundred as the vision of one who passes." Such being human life, why then cannot men make the best of their short existence, instead of leaving the world without enjoying it? Why do men permit this brief span to flit away in anger, fear, and care?

Keep an even temper, and avoid rashness. Even when busy do not lose the harmony of

your heart; for if your heart is not calm you will make mistakes in your actions. Do not be irritated, nor speak harsh words, even when you are being insulted by others. To lose the calmness of your heart is to lose pleasure.

There is one way to prolong life, said Hakurakuten: "If we keep our peace of mind, then years and months are long." A day for a man whose heart is calm seems as two days, seventy years as two hundred and forty. Consequently, even busy men should find time for repose and nourishment of the mind—but to avoid labour and seek ease continually is evil.

To sit quietly in solitude is pleasant; its serene joy is far superior to that of a noisy banquet. To receive no callers is better than to receive visitors with whom we have nothing in common. Yet to show signs of displeasure in the face of an unwelcome visitor is impolite.

There is a happiness called pure happiness, and it is enjoyed by him who has neither too much nor too little. Though he is not recognised by the world and possesses neither position nor wealth, yet he enjoys his peace of mind and leisure hours. He lives in a house which is sufficient to protect him from wind and rain.

He wears cotton cloth, and enjoys simple vegetable food. He reads books quietly, and enjoys poetry. To follow the teaching of the Sages is his delight, to see and feel the beauty of Nature his joy. Friends he has also who share with him this pure and simple pleasure in life.

From ancient times there have been men of exalted position and great wealth; yet few amongst them have enjoyed peaceful lives, for position and riches are oftentimes hindrance to peace of mind. Fortunate are they who enjoy pure happiness—their enjoyment is superior to that of the exalted. Yet many of us who are in a position to enjoy this simple happiness do not realise its blessings are at our gate. We are like men living on a treasure mountain, yet failing to find the treasure. Again, there are men who understand what pure happiness means, and yet are unable to enjoy it because of their extreme poverty. Thus the blessing of true happiness only falls to the few who both understand what it is and are in the position to enjoy it. A tree which has beautiful flowers never bears good fruit. He who is enjoying this great happiness must never envy others. For as soon as his heart turns towards

wealth his pure happiness will depart, for Heaven and Earth will no longer permit him to enjoy its blessing.

Not only do men love and respect the man who is benevolent and merciful; but even plants seem to lean towards him in friendship.

To travel through different provinces and see a variety of sceneries is to widen our knowledge and help uplift our thoughts.

In visiting strange lands where we see unfamiliar mountains and rivers, where we learn from the natives many peculiar customs, climb up mountains and through rocks and heather, taste famous local products, and stand before wide seas, the pleasure we obtain is infinite, and what we have seen and heard during these delightful excursions does not pass away, but remains with us always. The memories of these pleasant journeyings are ever with us, even in old age, and bring back the delights we experienced years before. Little wonder then we identify the word "recollection" or *omoide* with every kind of pleasant happening.

The word "patience" is popularly used for the word "forgive"; but the word signifies forbearance, and suppression of selfishness and

anger. If one suppresses evil desires and anger, and keeps the heart tranquil, he can enjoy a life free from shame, distress, and misfortune. All good things spring from a patient attitude, and all evil from its reverse. There is an old saying that patience is the gate of the crowd of goodness.

Saké is the beautiful gift of Heaven. Drunk in small quantities, it expands the heart, lifts the downcast spirit, drowns cares, and improves the health. Thus it helps a man and also his friends to enjoy pleasures. But he who drinks too much loses his respectability, becomes over-talkative, and utters abusive words like a madman. That is the reason why the ancients termed *Saké*, "the mad medicine." In youth men must not form the habit of taking strong drink. Enjoy *Saké* by drinking just enough to give you a slight exhilaration, and thus enjoy seeing flowers when they are only just bursting into bloom. To drink too much and spoil this great gift of Heaven is foolish.

Dancing and slow singing also assist men in forgetting their worries and cares; the ancients therefore indulged in these pleasures.

The essential quality of the *Samurai* is courage;

only courage must not be exhibited vainly, but should be kept within one's heart. A brave man is always gentle and kind. "The great courage," says an old proverb, "resembles cowardice." Chorio was a man of great courage, but he is said to have been as gentle as a woman. True courage is to conquer one's desires, and to perform righteous deeds wherever one sees them— a truly courageous man is always calm and happy.

THE FOUR SEASONS

The course of the Heaven and the Earth is changeless throughout the ages. Year after year the four seasons come and go, presenting the earth in different attires. From the early spring when mist encircles the distant mountains, to the winter when the ground is white with snow, the scenery is constantly changing. No two mornings or two evenings are quite alike in either colour or effect.

The gleaming of sun and moon, the moisture of wind and rain, the spreading of cloud and mist, the purity of snow and frost, are the glory of Heaven. The immovableness of the moun-

tains, constant flow of the rivers, depths and vastness of the oceans, the moving of animals, the singing of birds, and the growth of plants, are the joys of the Earth. Happy are they who find their joy in the contemplation of these manifestations of the virtue of Heaven and Earth. Their pleasure ground is as wide as their eyes can reach, and the time in which they may enjoy themselves lies betwixt spring and spring. Can the joy of any one, even that of princes and lords, be compared with theirs?

. . . . .

The spring has come with the first day of the new year. Perhaps it is but my fancy that the sun is warmer, the atmosphere calmer to-day, in the new year, than it was yesterday in the old. Every house, even that of the poorest, is beautifully decorated. In every household children, rising early, offer honourable *Saké* to their parents, congratulating them on the coming of the new year, and wishing they may enjoy long life. Then they themselves, in celebration, drink *Saké*. Unlike other days, people call at each other's houses, giving and receiving hospitality. Everywhere prevail happiness and peace.

About the hour of four the sky gradually grows light, and the softly coming east wind starts the thaw. Mist rises from the distant valleys, spreading like a sheet of white cloth. Here and there, under fences and hedges, snow can still be seen, a reminder of the year which has just past. The plum blossoms which have kept us waiting for so long, are now out—first of all spring flowers—their sweet fragrance filling the air. Warblers have come out from the deep ravines, and are filling the earth with their melody. They are both the harbingers of spring and the first gifts of the season. The happy thought has struck me that, following these we shall receive many precious gifts from the prosperous and beneficent spring. The pine trees which have lived thousands of years seem younger and more loving to-day, though we have been good friends all the year.

The sky of early spring is clear and bright, and the mountain tops in the early morning are hidden in mist. As an ancient poet has said, "Spring is at its best at dawn," the morning is most attractive at this time of the year.

The light of the sun is impartial, and even the most humble patch of ground without a fence

is not neglected by it. Every description of plant is growing, and each seems confidently to await its time to blossom forth.

As the days get longer, men seem to have more leisure time. Children are flying kites, which may be seen high up above the clouds; both grown-up men and children are absent-mindedly looking up at them. The sight is amusing.

The surface of the sea is calm, and the mountains seem very far away. One can see gossamer threads rising like faint mists in the fields, they are called *Ito-yu* (smoke of the sun) or *Yaba* (field-horse).

The flowers that come after the plum blossoms are Chinese peaches; the red peach blossoms resemble the evening glow, while the white *Sumomo* flowers are like snow. Following these come cherry blossoms—they are the flowers that move men's hearts; among the many flowers we have in our land, not one is so sweet or beautiful, and as they begin to smile all other flowers appear very insignificant. Unfortunately, wind and rain come too frequently at this time of the year, and keep us in dread lest one night the blossoms of our garden may be scattered. It

is sad that flowers so beautiful live only for a few days. An ancient poet left us the following verse, the sentiment of which we re-echo:

> "Lo! Then, I shall not see thy downfall,
> O Mountain Cherry;
> But say farewell while thou art yet fair."

As the spring advances, the sun waxing warmer and the winds softer, hundreds of flowers bloom, while fragrant herbs compete with them in beauty. Red flowers are seen among the fresh green leaves of willows.

The Poet Chikii described this spring time in a few words: "Wild flowers, singing birds—spring everywhere." Indeed, there is no place where spring is not.

In the spring many pleasures may be enjoyed. To ramble with congenial companies through woods and fields—though some may call us vagabonds—praising the beauties of nature, is certainly one of many delightful experiences; while to gaze at flowers, after refreshing ourselves with *Saké*, is another. How delightful it is to sit under a tree and toast the moon in wine! At such a time one can but recall the words of the ancient poet:

"One hour of a spring evening is worth a hundred pieces of gold,
For flowers have their fragrance, and the moon its shade."

Or again:

"Loving flowers, I rise early;
Loving the moon, I retire late."

The ancients loved the moon and flowers more than we do; to-day men think more of sleep than they do of either flowers or moon.

Field fires often break out in the mountains at this time of year, and the sight is very wonderful. The fire burns for days without exhausting itself.

At about the middle of the third month, golden eightfold *Yamabuki* may be seen dancing in the wind. Camellias—the only spring flowers that live for any length of time—are also in bloom, and a grove of these trees presents a beautiful spectacle. Roses growing under stone walls seem to await the advent of summer, now so near.

By the Feast of Tobi the life of the flowers is at an end; those which greet us are only the ones that lie scattered over the ground. Ninety days of spring seems a long time, yet it passes only too quickly. When one is old every spring

is precious, as the ones yet to be enjoyed are so few.

Though the flowerless branches of trees are all we have to remind us of the beautiful past, yet the colour of spring still remains in the sky. Happily, too, the wisteria blooms during the closing hours of the season, to soften our regret at parting with spring.

. . . . .

The spring, whose longer stay we could have so much appreciated, has now gone, and summer reigns in its stead. The sky seems unusually pleasant, and the leaves of trees are young and happy. Under the shade of trees one can find a pleasant retreat even at glaring noon. Those who enjoy quiet conversations prefer this time to the flowery season of spring.

The voice of the cuckoo has been heard; it seems to come when the voices of other warblers have become feeble. In China the note of the cuckoo is disliked, while with us it has been appreciated from the earliest times. Thousands of odes have been sung in its praise. In some parts of the country we hear them all night, yet never feel annoyed with their notes. In others they are so rare, that we prize each occasion on which

we hear them, and when the bird has flown away we regret, and yet regret not, for it has only sped to another village to delight those who love it as much as we do.

The most beautiful flowers to be seen at this time of the year are *U-no-hana*, which bloom among the hedges, giving the appearance of snow; therefore the fourth month is called the Month of U. Generally speaking, there is little rain in this month, while the sky is clear and the sun warm, also the days are growing long, which makes it the ideal time for an outing. Next month there is so much rain, that we are often compelled to spend whole days in the house.

As summer deepens, there is not a tree which does not flourish, nor shrub that does not thrive. Their leaves so richly green are no less beautiful than the flowers. In the spring flowers do not blossom all at the same time, and seldom in one great mass; but in the summer everything is green at the same time. To gaze upwards at green mountains and peaks which raise their heads in the sky is the source of infinite delight.

In my garden every kind of plant, large and small, is growing freely and contentedly, accord-

ing to its nature. Each has very little selfishness and, therefore, is lovable beyond words. The evening breeze is sweet, but especially so when it is filled with the fragrance of citron flowers.

Around irrigating waters, fireflies may be seen in swarms; these silent insects gain more sympathy from us than the ones that sing.

When the sixth month arrives, we find it particularly pleasant to sit on cushions on our veranda close to the lotus pond. The purity of the lotus flowers and sweetness of their fragrance are incomparable. To rest in the shade of trees cooling ourselves in the breeze, quenching our thirst with clear spring water, watching the reflection of the moon in the pools, or the showers which come and go, are the delights of these hot summer days. Only mosquitoes are at night disturbers of the peace of old people. We prefer the cool breeze of morning to the warm night.

To more strenuous students, however, long summer days appeal. It was Fugen who said: "Men of strong will regret the shortness of a day," and it was Riukogen who said: "Others may suffer from the heat; but I love the length of summer days."

For me intense heat has little attraction, and I

never regret the end of summer as I do that of spring, autumn, or even winter.

. . . . .

The golden spirit of autumn is now apparent. A cool breeze comes rustling among the leaves; and crickets—as if to announce the advent of autumn—commence singing in groups around the stone steps. We feel as if we have left the presence of a judge and met an old friend. Books we now read with great pleasure.

The sound of the breeze passing over the tender *ogi* (reeds) plants; the dew which glistens under the delicate *hagi* (two-coloured leopedeza), the silvery notes of various kinds of insects are the expression of the autumnal spirit within our hearts. In the morning the rice plants may be seen wet with dew; while in the evening, bending before the breeze, a soft murmur is heard among their golden leaves. Some plants which are slow in ripening remain still green, but, seemingly lonely, nevertheless add their quota to the touching scenery of the period.

Among the many beautiful things we see during the different seasons, nothing is so beautiful as the moon of a mid-autumn night, which comes but once in the whole year. Gazing at

it, one forgets the trivial joys and sorrows of the world. How fortunate we are to be able to see the autumn moon year after year! That eight-cornered country belongs to our Great Lord, yet it shows its beautiful face to the humble as well as to the most exalted. What a happy world it is in which one may enjoy the moon and the flowers to one's heart's content. Some one has truly said, that the moon should be seen in the company of those who have a similar sympathy towards Nature as ourselves, and not in the society of the vulgar. But such friends are rare, so it is best to be content to admire it alone. Was it not the Priest Saigio who said: "The moon should be seen when alone." Or again, to quote the poet Rihaku: "The moderns do not see the moon as the ancients saw it." Yet it is the same moon as the ancients saw that we now see. Men come and go like passing streams: but the moon remains throughout the ages. In looking at the moon, we can link the past with the present, and the present with the future. In it we can see the reflection of the men who have gone before us, and the image of those who will come after us. To rest under a willow tree, bathed

in the cool evening breeze, and watch the moon rising above the trees, is sufficient to drive away selfish desires, and uplift every thought.

When mid-autumn is passed, we are delightfully surprised by the cries of the wild geese trailing across the great sky.

As flowers are the delight of spring, so are they also of the autumn. It is the time when the fields are at their best, covered with wild flowers as if with brocade. The majority of the autumn flowers last longer than do those of spring.

In spring the masculine spirit (warm, or active spirit) rises into the sky; therefore the flowers which are the most beautiful in the spring are the tree flowers, such as cherry, peach, pear, and *Sumomo* (*Prunus communus*).

In the autumn the feminine spirit (cool or passive spirit) begins to rise; therefore the most noticeable flowers at that time of the year are grass flowers, such as *Hagi* (two-coloured leopedeza), *Omi'naeshi* (Patrina), *Obana* (miscanthus), *Kuzubana* (arrowroot), *Nadeshiko* (pink), *Fugi-bakama* (Chinese agrimony). Besides these seven celebrated autumn flowers, there is the *Kikio* (flat bell or Campanila) and the *Rindo.*

When, in the late autumn, these flowers are gone, and the maple leaves are not yet at their best, chrysanthemums brave the frost and blazon their superb colours. Were they mere common flowers which blossomed in the company of others, they would yet retain pride of place amongst them all. The Poet Genshin thus spoke of them: "Of all flowers I do not love the chrysanthemum the best, yet I love it, for when it has gone there are no other flowers left in the world." The poem in question does not, however, do full justice to the beauty of that flower. In the Book of Manyoshu there is no mention of the chrysanthemum; while in the Book of Kokinshu we find it praised. Did the poets who wrote "Manyoshu" forget this flower, or was it not introduced into the country in their time?

To-day people seem to prefer the rich tree-peony to the refined and noble chrysanthemum. Well said Tyoshi: "Men's hearts are reflected in the things they love."

"Men know how to praise the autumn moon, but fail to appreciate the beauty of the autumn sun," said Chinbiko. Since autumn is the season when the restful spirit begins to prevail

betwixt Heaven and Earth, the sky seems high and serene, the scenery which surrounds us, gigantic. Not only is the light of the moon clear and transparent; but so also is that of the sun. Notice how beautifully an autumn sun sheds its rays over the blades of grass. As evening approaches the beauty of the sun heightens, and it presents its most glorious spectacle when sinking over the western hills, or when dipping into the sea. If at dawn spring is at her best, autumn is so in the evening. To watch the faint haze drifting over the hedges, or to listen to the songs of insects and the sighing of the wind, an autumn evening is more than sweet.

"Not by the glory of the days in spring,
When flowers bloom in gorgeous array,
Is my heart touched.
But the sadness of an autumn eve moves it by its pathos."

The Chinese praise the spring most among the seasons, and have written much about its charms; while our people, from the very earliest times, have ever been attached to the autumn. There has been much poetical controversy between the lovers of the two seasons. To settle which

is the superior would be a most difficult task even for the Sages—for there is a beauty of the sun as well as of the moon, of the light as well as of the shade. Yet the beauty of the sun is different from that of the moon, and the beauty of the light is different from that of the shade. Moreover, men's tastes differ, even as do their faces. To see the flowers of spring falling gives me as much regret as to witness the drooping of the crimson maple leaves.

By the end of the ninth month all the autumn flowers are withered, and the song of the insects hushed—one then cannot help a feeling of loneliness.

. . . . .

Winter has come, and the charcoal fire is now our companion. By reason of the dews and frost the colour of the maple leaves has deepened. After a shower of drizzling rain, the weather turns warmer, and one feels the spring in the air. These warm days in the tenth month are termed *Koharu*, or "Little Spring." This *koharu* weather is soon broken by the wintry blasts, which mercilessly sweep down upon the trees. The mountains and hills at once appear deserted, the pine trees scattered here and

there lonely. At this moment one feels as if all the beauty of the world had gone. But then the snow begins to fall, and one awakens the next morning to find the village and the mountains transformed into silver, while the once bare trees seem alive again with flowers. Before evening the snow ceases, and the rising moon sheds its silvery rays upon a silver world. The sight is beautiful and tranquil, though—alas! not appreciated by many.

On these wintry days some people sit vacantly and stiffly by the fire, while others enjoy the reading of books. Those who in youth have not wasted their time can now pass the winter evenings pleasantly in the society of their books, while those who have neglected their studies find the time hanging heavily on their hands. It is well to study before it is too late.

The winter being nearly over there remain but a few days to the end of the year. People now seem busy, they walk hurriedly through the streets. To think that another year has rolled away, that another year is added to my old age, fills the heart with melancholy, yet the new year should be welcomed with rejoicing. Looking back, I feel that the year has gone by

rather too hastily, yet my heart is filled with gratitude, for during it no misfortune has fallen upon me. Even the passing of an autumn or a spring is to be regretted; how much more, then, the passing of an entire year!

I hear that the people of China do not sleep away the last night of a year, but remain awake to watch the passing of the old year and the birth of the new; they call this "Watch Night." At a moment like this men's feelings vary; a pessimist may grieve, while a man of understanding rejoices. Though the scenery is the same, to one it appears gloomy, while to the other cheerful.

To summarise the four seasons: Spring is the time when the active spirit commences to rise, giving birth to animals and plants, therefore the scenery of spring is gay and bright, the hearts of men merry and joyful.

In summer the spirit of activity prevails between Heaven and Earth, and everything, therefore, grows freely.

But in the autumn the active spirit gives place to a calm and restful spirit; consequently autumn scenery is pure and serene and heart-moving.

In the winter the passive spirit prevails, and everything remains hidden.

The antithesis of spring is autumn : of summer, winter. Thus while to all things spring gives birth, summer growth, and autumn maturity, winter alone seems inactive and meaningless. Yet this (seemingly meaningless) winter has its meaning, for during its months not only is the great work of a year in process of being finished, but also is the great work of the next spring being prepared. Not only is it the end, but also is it the beginning. It resembles the night's sleep, which restores our strength and energy. Without the winter's rest the spring activity would be impossbile, as without a night's rest the activity of the morrow would be impossible. It is well for us to follow the example of Nature, and during the winter quietly to train our minds.

The course of the sun and moon is constant. Every year, without failure, the four seasons come to give life to all. The faithfulness of Heaven and Earth is very precious, and to be reverenced. Happy are they who meditate on, feel, and enjoy, the truthfulness of Heaven, for to them is given the key of all knowledge.

ON BOOKS

The pleasure to be found in reading books is profound. They make the heart calm and tranquil, even though it may be far removed from either mountains or trees. They make you rich without necessity of acquiring this world's goods. No pleasure is a fit substitute for the pleasure to be derived from reading.

Books enable one to become familiar with the laws of Nature (literally: to acquaint oneself with the positive and negative laws of Heaven and Earth). They recall the days of the remotest past, enabling us to roam freely over the entire world. Great is the power of books!

The books that give us the greatest pleasure are those of the Sages; next to them come books of history. It is 2,370 years since the time of Jimmutenno, the first Mikado, and it is 4,400 years since the reign of Ko, Emperor of China; yet all the events which transpired during these long periods are recorded in books, and in the perusal of them one feels as if one had lived many thousands of years. Great is the pleasure of books!

"The man who is not well versed in the history

of ancient and modern times," said Kantaishi, "is but an animal clothed in man's robe." The hearts of those whose knowledge is limited only to the present and things around them are narrow and dark. They are like that of a man who has never been awakened from sleep. Unfortunate are they who know not the pleasure of books.

Those who read books concerning both ancient and modern times have broad minds, and their understandings are clear.

Whenever we, who are wedded to the pursuit of learning, open a book, a great happiness wells in our hearts—this happiness is the gift of Heaven. As a rule, flowers which have many beautiful petals bear no fruit; consequently, learned men seldom leave behind them any wealth. Heaven sends poverty to men of learning, in order to make their genius (in original "jewel") shine; therefore let them not seek after riches.

To possess clear windows, a clear table, a good writing-brush, ink-slab and ink-stick, in addition to a light to burn, is one of the great joys of life; as Sotoba said, there are many poor students who cannot afford to get these materials. In the olden days there were men who read by

the light of the snow and even by the glow of fireflies.

In making the books of the Sages your teachers, brush, ink, paper and ink-slab your friends, you will receive great happiness and much benefit. The light, also, is a treasure greatly to be prized.

In the reading of books, don't grudge time; nevertheless, the hot, noon-day hours are not suitable, and reading then will profit you but little. The quiet hours of night afford the best opportunity in which to think and enjoy the ancient writings.

To sing or recite the old songs and poems of both our country, Yamato, and China, according to the different sceneries and different seasons—is to give oneself much joy. Doing this is much to be preferred to composing poems ourselves. Even the most gifted poets of the olden days expressed their sentiments before their guests, not by their own verses, but by reciting the ballads of an older age again. This example should be followed. We may fancy our own verses good; but others will think them ridiculous. Let the specially-gifted compose poems; for us such labour is best left alone.

Most things cannot be enjoyed without friends

—but reading can. While sitting alone in our rooms we may traverse the entire world, understanding the reason for thousands of things. Living in this age, we can discourse with those who lived thousands of years ago. Unworthy as we are, we can become the friends of the Sages. These pleasures, books only can bestow upon us. Those who cannot enjoy them are poor men indeed; those who most enjoy them obtain the most happiness.

EPILOGUE

In thinking over the lives of men, we find that those who live to a great age are few indeed. Many men die before the age of forty, while the death of a man over fifty cannot be considered untimely. A man who has lived for sixty years may be said to have enjoyed a moderately long life. Men of seventy are called *Koki*, meaning "Rare."

Little to be wondered then that many who have been our friends since we were boys, and whose memories with us are still green, are now dead, and—alas! unlike the flowers with spring, do not return.

Thinking of these friends who have gone, let us

be thankful for long life, and not deplore our grey hairs.

In this world some are rich and some are poor, though both alike are men. A pine tree grows to a great height, while a creeper only rises a few inches above the ground. Again, while a pine tree lives for hundreds of years, a violet blooms but for one day. The differences in their height and the differences in their longevity are great; yet such is their individual lot. It is the nature of the pine to live long and to grow to a great height, while it is the nature of the others to crawl along the ground and wither quickly. Similarly, the lots of men are not the same; some are born to be rich, some are born to be poor; some are destined to live long, others to die young—let each be content with his lot. Let the rich spend his life in doing good and kindly acts, the poor, his, in being content.

While living in this world one sometimes does not realise what a happy place it is. The rich man fails to appreciate the pure happiness it is his to obtain in doing good. The one who is always healthy does not realise the blessing of health, resembling a dreamer who does not know he is asleep.

"There are three happinesses," said Eikeiki: "The first of these is to receive life as a human being; the second to be born a man; the third to enjoy long life." Besides these, men of the present day have a fourth—the joy of living in an enlightened age. We were born in a peaceful age, and have grown old without seeing the horrors of war. In warlike times it is impossible to find a place of safety; one cannot travel without being accompanied by many followers. Imagine the fears and sufferings of people who live in such an age of confusion. "When men become old, they do not wish to live," was written by one who lived in warlike times. From the ancient days, periods of strife are many, peaceful reigns but few. The worm which grows on a mustard plant does not realise that the taste of mustard is sharp; and men who are born and grow old in peaceful times do not realise their blessings. Let us then ponder over ancient times when the country was in confusion, and enjoy this happy reign.

We have neither talent nor virtues, for we have not assisted our prince, nor helped the people. We have not cultivated a small patch of ground, nor planted a hemp seed; yet we have food,

clothing, and also houses to protect us from the wind and rain—this is a great happiness. Some peasants, though they work day and night, suffer from a lack of all these things. Says an ancient proverb: "We have not enough if we look upward; but we have more than enough if we look downward." In primitive times, when men lived in caves, they had neither grain to eat nor cloth to wear, while furniture was unknown to them. Imagine their inconveniences and sufferings, and remember that we moderns, with so many things to make us comfortable, should be happy. Men who have risen from obscurity should look back on their times of hardship, and appreciate their present prosperity.

When one has grown old, and death, like the setting of the sun, is near, let him await his end calmly. It is written in the Book of Eki: "If we do not enjoy ourselves during the day, we shall have regret when the sun declines in the cradle of the west." Since it is natural for a man to grow old and die, it is but foolishness to grieve at the approach of death. Enmei said: "For a while I shall return to nothingness, yet, believing in Destiny, there is nothing to fear. If exhausted I must be, then let me be exhausted,

why should I worry about many things ? " Again he said : " If a man lives the morning in benevolence and uprightness, what more can he want than that his death should take place in the evening ? "

If one is not content with Destiny, and does not trust in the will of Heaven, then when the end approaches, great will be our grief. The end is important, let us then endeavour to uphold our principles until the last moment.

The more I think of it, the more I realise that there are many pleasures in this world. Yet if one does not know the path, he resents Heaven, finds fault with others, and his foolish heart strays into darkness. Man's body is neither gold nor stone, and, consequently, it must perish. All who live must die, and none who die can renew their life on earth. Let us then enjoy our life while it lasts, for the years which are allotted to us are not many. From henceforth let every day of our lives be spent in happiness and joy. Our lives are well worth the living, provided we spend them in doing good, and in enjoying the true Path.

An old man says the same thing over and over again ; I have repeated the same truth over and

over again in order to help myself and warn others. Once more I shall repeat it: "Let us not fritter away our lives meaninglessly without enjoying them. If we heed the Path in the morning our existence is justified, and we may, then, die peacefully in the evening.

EKKEN KAIBARA ATSUNOBU, Age 81.
Twelfth month of the seventh year of Hoei (1710).

II

PRECEPT ON POPULAR MORALS

ON LEARNING

I

MAN is not only brought into being by the beneficence of Heaven and Earth, but he is also supported and sustained by them to his life's end—even as by his parents he is created and then reared. Consequently, it should be man's endeavour to repay this great debt. The best way of serving Heaven is by the preservation of the beautiful nature which Heaven has implanted in us all, and by love for humanity. This is the path of mankind, and in none other can he find the truth. The man who by following selfish desires disobeys his true nature, thus going contrary to the will of Heaven, is

an unworthy son of Heaven and Earth; is, even as one who prefers a stranger before his parents, unworthy of life. Heaven and Earth are the sources of mankind as a whole; as human parentage is the source of the individual. Heaven and Earth are our greater parents; while father and mother are the microcosm of Heaven and Earth. Serve Heaven, therefore, by love to humanity, even as by obedience you serve your parents. It is written that a benevolent man serves Heaven with the same adoration as he does his parents, while he serves his parents with the same veneration as he pays Heaven. Love and veneration are both necessary in serving Heaven and our parents. For how can a man who is unable to serve his parents serve Heaven? Between Heaven and Earth stretch myriads of existences, among which man, nevertheless, is the most precious. He has five cardinal virtues (benevolence, justice, courtesy, wisdom and faith), and five human relations (those between master and servant, father and son, elder and younger, husband and wife, and friend and friend). His eyes can distinguish five colours, his mouth five tastes, his ears five sounds, and his nose five scents.

Birds and animals do not possess these faculties. To be born man, the soul of the universe, is indeed a great blessing.

Once born, it is necessary for man to learn the path of mankind. To do this he must reverence and follow the teachings of the Sages —men made perfect; while the teachings of the Four Classics and Five Kings are eternal mirrors, which, like the sun and moon, shed their lustre over the whole world. Why then do some people fail to recognise this? Is it not because they deliberately ignore the teachings of the Sages and content themselves with mere food and raiment? Such people, indeed, are not far removed from birds and beasts, and cannot be called the soul of the universe. Indeed, he who fails to study and follow the precepts of the Sages is as one who has never been born. The path of knowledge stretches far and deep, yet it starts close at hand—in service to our parents and in love for humanity. So don't imagine it must be sought far afield on strange and mysterious ground.

If even the ancient Sages were instructed by their masters, how can we ordinary men expect to acquire knowledge without teachers, or,

what is infinitely harder, find the path of mankind unaided?

In studying the wisdom of the Sages it is imperative to have one definite aim—that of becoming a true man. The Ancients said that he who could will could always accomplish, and that determination was half the battle. Once we have a definite aim we become as bowmen with arrows trained on the target, or as travellers already moving towards their destination. In formulating our aims, let us be courageous rather than timid, and seek the truth even as the hungry man seeks food, the thirsty water, allowing nothing to hinder us as we press on towards the goal. Chu said: "Unless the aim be single it cannot succeed." Then let he who ventures in the quest for true wisdom be single-minded, with the concentration of a sitting hen or of a cat watching her prey. It is true that a *Samurai* must acquire both the civil and military arts, but let him not forget that they are but the branches of that of which moral learning is the trunk. Again, our aim in life should be for the highest, otherwise we shall be content with small successes, and accomplish nothing worthy of mention. Aiming to

become the best man in the world and working diligently with that end in view, we may, in the end, surpass some others. Aiming for the highest, we may reach the centre; while, aiming at the centre, we should attain the lowest. Aiming at the lowest, our end would be nowhere. Then let our aims be high, while our heart remains humble and lowly and we accomplish small things faithfully. For if the heart be exalted, little things will be neglected. Let your learning be founded on the rock of humility. Exalt not yourself before others; but treat with respect both your friends and masters. Take delight in listening and asking questions. Be ever modest in thought and speech. Possessing this firm foundation, you will hear useful words, be able to correct your thoughts, widen your knowledge and daily grow in righteousness. Self-conceit is fatal to the acquiring of knowledge, for it prevents a man from listening to the advice of others or accepting their help. Relying on his own wisdom, he fancies he knows more than he does, and believes evil to be good —such a one gains more evil than good from the pursuit of knowledge. The nature of man is good, yet it is oftentimes lost through an

evil temperament, and because of human desires, a weak character always yielding readily to temptation. The end of learning is the formation of character by attention to the words of the Sages, the mastery of the passions and preservation of continual equanimity.

All men have intuition—a child loves his parents and respects his elders without being taught.

All men have benevolence—who, witnessing a child drowning in a well, would not endeavour to rescue him ?

All men have righteousness—an ignorant servant has been known to give his life for his master. A beggar will not stoop to pick up food if it be thrown to him.

When a woodman cuts down branches of a tree in order to make hafts of hatchets, he uses his own hatchet as the measure. Yet the branches with which he is going to make new hatchets and the hatchet which he holds in his hand are two separate things. This is not the way of the Sages in teaching us. They do not bring any measure which is totally foreign to our nature to make us true men. All they aim at is to repair, widen and develop those virtues

which we already possess. Therefore, their teachings are suitable for all men, be they Japanese or Chinese, Eastern savages or Southern barbarians.

Some one once said: "It is enough for a scholar to know the way of man, why does he speak of the way of Heaven?" Let me answer: "The way of Heaven and Earth is the source of the way of mankind. Without knowing the way of Heaven and Earth we cannot know the roots from which the truth sprang, or why natural principles are inherent in men. Without knowing the unity of Heaven and man, we cannot understand the way of man."

Learning has two aspects, knowledge and action based on that knowledge. Learning may be compared with the eyes, and doing with the feet. Though our sight be clear, we cannot walk if our feet are paralysed; and however strong their feet walking, is difficult to the blind. To know and not to do is as if our eyes saw the way but our feet refused to follow in it. In order of precedence knowledge comes first, but in order of importance action, for while nothing can be done without knowledge, yet knowledge not acted upon is useless.

As it is written in the Book of Chuyo, in order to advance our learning and live up to it we must study widely, enquire minutely, think deeply, discern clearly and act faithfully.

Seeing and hearing are the means of studying widely. In order to seek the truth we must read the books of the Sages, listen to the words of others, and think of the past as well as of the present. The way of mankind is written in the books of the Sages, and if we read them carefully we can distinguish black from white. The truth of the universe is infinite. Without knowing it we often fail in our conduct. Seek first the truth which is in our hearts, then the wider truth to be gleaned from the thousands of outside things which we may make our own. The reading of books is the best way of studying widely, but to adhere too fixedly to individual words and phrases and thus neglect their underlying meaning is to study narrowly.

If you come across anything that is puzzling, then question your teachers and friends about it until it becomes clear.

By hard thinking one can often solve questions which even the explanations of others have failed to make clear. Without hard thinking

we cannot find the truth. In learning, self-acquirement is very important.

By clear discrimination we should be able to distinguish evil from good.

If by study, enquiry, or thought, we have learned the truth, we should then put it into practice in both our speech and action. Let what we say be true and what we do discreet. Regulate the emotions, and suppress anger and selfish desires. Shake off evil, and cling to good. Discovering our faults, let us not hesitate to correct them. Toward others let us be considerate. If they do not follow us, rebuke them not, but rather reflect that the fault must be ours. All this is the way of true action, and without studying and enquiring we cannot see the way clearly. Without thinking and discerning we cannot acquire the way, and without putting what we have learned into practice it bears no fruit.

Always study yourself. Seek good friends and follow their best advice. Since the object of learning is to correct our faults, let us not be afraid to admit them, as well as our mistakes, before others. We are not Sages, and we cannot always be right.

The beginning of learning is to acquire the way of the five cardinal virtues and the five human relations, then the way of managing a home and governing a people. After this we should learn all things and all creations, for none of them can escape from the sphere of our own hearts. Yet in learning we must not confuse the order of precedence, but must always commence from the nearest.

In studying a thing or a reason, we should keep our hearts cool. Also, we should not be content with stripping off one fold from the object of our study, for often below the first there are still hundreds of folds. Uncover a fold to-day, and uncover another to-morrow, till you see the inside of the thing. Under the skin there is flesh; under the flesh bone; and under the bone marrow. A shallow-minded person contents himself with uncovering one fold, thinking then that he has laid bare the whole.

Confucius said: "The Ancients learned for themselves, but men of to-day learn for others." To learn for ourselves is the true learning, while to learn for others is the ostentatious learning. The main object of learning is not to become famous, but to discipline ourselves and thus be-

come true men. We take food in order to satisfy our hunger, not to satisfy that of others. The Sage said to Shiro: "Be thou a true scholar, and not a little scholar." By true scholar he meant a scholar who lives up to the learning of the Sages; and by the little scholar he implied a scholar who learns for his own fame and profit without the will to live up to it.

A man's learning is to observe the five human relations, aided by the three virtues, wisdom, benevolence and courage. By wisdom we know the human relations, by benevolence we uphold and exercise them, and by courage we practise them with fidelity.

Confucius said: "Learn and cease not until you die." Let us then continue learning, and be true men as long as we can breathe.

II

In learning we should reverence our teachers. By exalting our teachers we can exalt the Way. By exalting the Way we can make the people reverence the Way. Therefore princes, in spite of their exalted position, never looked down upon their teachers as being subjects. In olden days, when Kings received the lessons on the "Great

Learning," they never allowed their teachers to face toward north, thus showing their respect toward their masters.

While in the pursuit of learning one must, in the first place, be careful in the selection of schools. For once a man has chosen an inferior school, he will go on straying farther and farther from the true Path until the end of his life. Therefore by the help of a good teacher and competent friends, select the true school. For though the distance between the true and the false Paths may, in the first place, be only a matter of inches, yet in the end the gulf which divides the twain will be a thousand of miles.

Even a journey involving thousands of miles must begin with a single step. When going to a distant place, one must ever start from where one is. So likewise when advancing on the true Path. If one goes on learning and doing without ceasing for decades, he will reach eventually to a great distance and accomplish much. If a tradesman saves a sen daily he will finally become a rich man.

There is a learning called the memorising of phrases. Men who indulge in that study do not penetrate to the soul of things, however much

they may believe themselves to be students of the moral philosophy and rejoice in that belief. Again, there are men who covet the name of moral philosophy, yet who do not possess the reality of it. What we should aim to possess is the fruit of the moral philosophy rather than its name. Thirdly, there is a learning which seeks truth in our own hearts, thus ignoring the laws of the Sages and the precepts of the Ancients. This learning is better than none. But it is not the holy learning. Though the school has its masters and teachers, it is a private learning. If one wishes to follow the true learning, one should make the teachings of Confucius and Mencius the foundation, and the philosophy of Chu the steps leading from that foundation. This is the straight learning. To-day there are many bad schools. Choose therefore well, and yield not to infatuation.

Scholars who love literature and yet neglect to grow in virtue are like men who eat *Saké* lees while throwing away the wine itself.

Common people oftentimes despise learning, because of the vanity of scholars and their contempt for others. Scholars therefore should meditate on themselves, for it is most regrettable that learning should make men so unworthy.

It is now nearly 2,000 years since Confucianism was introduced into Japan. The country has been at peace for a long time now, and therefore the learning should advance more and more. A hundred years hence the people will be adept in the practice of letters and the learning of reasons (probably: science and literature). The day will come when the country is so civilised as to deserve the name of *Kunshikoku* (the country of true men). It is my one desire that our people should choose the right school from now, and that our scholars should be true to themselves in learning the precepts of the Sages.

ON THE LEARNING OF THE HEART

I

The heart is the master of the body and the root of all things. If one's heart is not right, he cannot rule his body, his house, or his people, just as a tree cannot flourish if its roots be not firmly planted in the ground, or a home cannot be well managed if its master is unworthy. The way to make our hearts just and true is by learning with all sincerity to love good and to hate evil.

If we lack sincerity in loving good and hating evil, we cannot pass the boundary line of the wicked. Yet, if we are sincere in loving good and detesting evil, we can make and preserve our hearts in righteousness and rightly use our seven emotions, namely joy, anger, sorrow, delight, love, hate, and desire.

It is written: "The Human heart is not safe, for the heart which desireth the Path (Path heart) is weak. Discern clearly these two and follow the latter Path heart, and observe harmony" (in the original, "take the middle or centre"—moderation). This was the precept which the great Sage-Emperor Shun gave to his successor the King Yü.

The Human heart is that which is subservient to the pleasures of the body, the ears, eyes and mouth, as well as the seven emotions. In hunger we seek food, in cold cloth, and when fatigued rest. Such desires and emotions are necessary to humanity, and therefore Sages and the ignorant alike possess them. Only the Sages have control over the desires of flesh, while the mass of men cannot control their craving for carnal pleasures. They are like children who are placed near fire, or a drunkard walking by a ditch.

Therefore it is said that the Human heart is not safe.

The Path heart is the one that is good and lofty, which rises from the fountain of our nature—benevolence, justice, courtesy and wisdom. Yet the Path heart is weak, and is liable to be hidden away, while the Human heart comes boldly in the front. Therefore it is said that the Path heart is weak. Discerning these two, men should, by strengthening the Path heart, endeavour to save the Human heart from danger. By making the Path heart the master of the situation, can we alone moderate our desires and our emotions. In speaking of eating and drinking, it is the Human heart that craves for food and wine, while it is the Path heart that warns us not to indulge immoderately. If one's craving for wine and food is strong, and ignores the voice of the Path heart, he eats and drinks excessively, losing his decency and weakening his stomach. "The Human heart is in danger, for the Path heart is weak," is the sentence which vividly pictures the situation. Realising this, let us endeavour to suppress the Human heart, in order that our desires and emotions may be fitly and harmoniously governed.

Since we possess the nature of benevolence, justice, courtesy and wisdom, conscience arises. Do not suppress this conscience, but allow it to flow freely instead of obstructing it, just as we should make a channel for streams or allow fire to kindle instead of extinguishing it. If we do not obstruct our consciences, we can rule the four seas; but if we obstruct them we can hardly serve even our parents.

In the Book of Eki it is written: "That the Great Virtue of Heaven and Earth is called Life." This great virtue of Heaven is called benevolence and is imparted in our hearts. As we are the children of Heaven and Earth, we should love all creatures that Heaven has made, especially humanity. In loving humanity we should do so in this order. First, before all others, our parents and brothers, because they are the foundation on which to practise benevolence. Our masters and lords are on the same plane with our parents. After them should come our relations, dependents and friends. Then extend your love to all mankind. After humanity we should love birds, animals, fish and insects, and then plants. Do not kill birds or animals, nor cut down trees, purposelessly. But killing birds or animals for

a good reason, or punishing wicked men, is simple justice, and not contrary to benevolence. Confucius said: "Even to cut down a tree or to kill a bird or an animal is undutiful (toward Heaven) if it is not done at the right time." Thus there is nothing that we should not love. Yet to love all humanity alike without any discrimination as to the degree of intimacy or people's relative importance, is against justice and benevolence.

The benevolent man loves others as he loves himself, and does not give others the things which he himself dislikes. Endeavouring to raise himself, he uplifts others. He is selfless. Therefore no effort is required for him to be kind and merciful. But for a man who is learning, an effort is required before he is able to love others as himself. Considering others' likes and dislikes, according to his own preferences, he should give the things he himself likes and refrain from giving the things he himself dislikes. This is called consideration. A man who wants to be benevolent must always exercise consideration.

Let love and compassion be the chief concerns of the man who governs a people, for he is both father and mother to them. Let the hearts of the people be his heart, so that he may give the

things they like. Knowing that from Heaven he receives his high office to guard his people, he should do Heaven's will by loving them.

To make his people suffer hardship in order that he may satisfy his own selfish desire is contrary to the will of Heaven. Take warning! A hard ruler explains the reason why he treats his people harshly, saying that the people would soon become arrogant and look upon the ruler with contempt if he did otherwise. Such are the words of an unworthy man, devoid of love. For the people are gentle in their nature, and will serve their ruler with gratitude and loyalty if only he loves them with sincerity. If the ruler is false, the people will follow his example. The response of the ruled toward the ruler is ever the same. It was so in the olden days, and it is so to-day. It is so in China and so in Japan. If a ruler loves his people in one hand and forbids base practices with strict laws, the people will respect his government, and order will prevail amongst them.

Doing good in secret (literally: "Secret Virtue") is like a buzzing in the ears. No one knows of it but the one who suffers it. To share the joy and sorrow of others, to be kind to the

helpless widower, widow, children, and orphans, to give food to the hungry and cloth to the starving, to assist the weary, to save the sick, to repair bridges and roads, to advance others' welfare, to help make the peace between men and men, to praise the good in others while ready to hide and forgive their faults, to employ and adopt the talents of others, not to anger, deprive, resent, and slander, to encourage good and discourage evil, not to distress birds, animals, insects and fish, nor cut down plants uselessly, is to do good in secret. Though good which is done in private is hidden from men, it is in perfect accord with the way of Heaven. Therefore, men who do *good in secret* reap happiness, and their posterity will prosper. But when true men do good in secret, they think not of the rewards from either Heaven or from men. Though they do not seek rewards, the blessing of Heaven is upon them. Indeed, there is no prayer more effective than doing good in secret, for one's happiness and welfare. That Heaven rewards good and punishes evil is clearly shown by many happenings, both in Japan and China. Yet foolish men, while doing crooked things, offer their prayers to questionable gods, striving to obtain happiness.

If they have not imagination enough to be mindful of the past, they should at least see the present and realise how foolish they are seeking fortune by means of flattery to gods and men.

There is no greater misfortune than to indulge one's selfish desires, and there is no greater wickedness than to slander another.

In the Book of Chuyo it is written: "Truthfulness is the Way of Heaven. To make life (original, "To make it") truthful is the way of man." That Heaven is truthful is seen in nature—in the course of the sun and moon, in the order of the four seasons, and the life of plants. Since we are the children of Heaven, we should make the truthfulness of Heaven our example. Confucius used the word "fidelity" in place of "truthfulness," for he said: "Make fidelity the master of the heart." Fidelity is the truthfulness of men.

Truthfulness is natural in Heaven, but in the case of men it requires effort.

In serving our master and parents, the greatest requirement is sincerity. If we lack that virtue we can be neither true subjects nor dutiful sons, while our good works are but empty things if done without sincerity.

For our words and deeds, hearts and words,

there should be no two-facedness. A man who has everything, but lacks an honest heart, is like a jewelled wine cup which has no bottom. It is Yoshida Kenko who said: "A man who learns to imitate the wise, even if it tends to hypocrisy—is a wise man." This teaching is misleading. How can he be called truly wise who is not true to himself. Omo of Kan Kingdom and Okei of So Kingdom were men of this description. Therefore, for a while they were looked upon by their people as wise men, but soon they exposed their real selves, and plunged their countries into strife and confusion. To do good without being sincere may not necessarily be wicked, but it is contrary to the Way of Heaven and men. Sincerity alone can move Heaven and gods, and soften the hearts of men.

An evil design in our hearts, however small it may be, is visible in the sight of Heaven, which listens to the lowly, though itself on so exalted a plane. If we deceive others, our deception will be known, so likewise will our sincerity. To deceive Heaven and men is to deceive oneself. The heart of a true man is like a cloudless sky by day, while that of the wicked is like a night overshadowed with black clouds.

Men's temperament should be calm and peaceful. Do not worry over the things which profit you nothing. Suppress a quick temper and refrain from being idle. Our heart should be neither too fast nor too slow. Since the heart is the master of the body, let it be tranquil.

If our hearts move immoderately, we become confused, and lose our clear judgment and commit mistakes. But when we are busy, we must use our mouth, hands and feet rapidly. They are the servants of the heart. In doing things we must not be in a hurry, but be steady and careful.

It is not always weakness which makes a man tire easily. Often it is merely the result of an overhasty disposition. The man who keeps cool and calm does not find his work troublesome, and without the appearance of haste, does things rapidly.

Once a man of quiet disposition and a man of hasty temperament went on a voyage together. The wind proved to be unfavourable, and the ship was long delayed. During this period the calm man kept himself in perfect health, enjoying his food and sleep as usual. The restless man, on the other hand, worried from morning till night. When the ship eventually reached port, what profit had the latter over the former?

To seek wealth and fame is but human. But it is injurious to virtue if one gives free scope to their desires. Therefore endeavour to stamp them out while they are yet in embryo. This is the way of self-control. The more we love righteousness, the less becomes our love for human desires. As the Heavenly attributes advance, human desires retire; and as human desires advance, the Heavenly attributes retire.

A man who understands human nature, and knows the way of the world, does not resent the coldness of others; knowing how hard it is even to please himself, he, naturally, does not expect others to please him, and so makes a sufficient explanation for every act of discourtesy paid by another. For example, if his friend fails to visit him, his first thought is that that friend must be ill.

There is a common saying, "Timidity to cautiousness." The beginning of error is to despise small things, and treat them without caution as matters of no consequence. The way to keep away from committing errors is to employ great precaution even in small things. The following is one of the mottoes of Bu-o: "Do not say that such a thing will do no harm, for a

fundamental error may spring from that very thing."

II

Do not concern yourself too much about the praise or condemnation of the world, but be guided by reason and the law of your life. If your conduct is in accordance with your reason, you need not be afraid of the blame of the whole world, and if it is contrary to your reason, then do not rejoice even if the world praises you. A true man is he who is praised by good men and blamed by bad. A man who is praised by all men—good as well as bad—is oftentimes a hypocrite.

A man will often stop doing good when he is ridiculed by others, while he would not dream of ceasing to acquire wealth for a similar reason, which shows he is not sincere in his love for good, though absolutely so in his love of wealth. A true man must love "good" exactly as a little man loves "wealth."

If one depends too much upon his cleverness, he is liable to become haughty and bring misfortune to himself. If he relies too much upon his courage, he invites defeat. If he is too

confident of his bodily strength, he brings sickness and loses his life. If he is too conscious of his wisdom, he commits mistakes which lead to his downfall. All misfortunes come from excessive reliance on one's strength and power.

Repentance is a good thing as long as it serves as a warning for the future, through the lesson of error he received. Therefore Kagi said: "The remembrance of the past is the teacher of the future." But to worry too much over past faults is to break up our peace of mind and invite sickness. When we realise the error of our ways let us repent once and for all, and not worry over it after that. Only be warned not to commit the same error over again.

That which accords to the will of Heaven, the heart of man, and the Great Path is public-mindedness. The one who is public-minded receives protection from gods, good-will from men without seeking it. That which is against the will of Heaven, the heart of man, and the Great Path is narrow-mindedness. The wealth which one gains through unjust means profits him but little, for he will reap the anger of Heaven, hatred of men, and bring shame to himself.

A man must always have in his heart the spirit of reverence and the spirit of peaceful joy. When a man has not reverence, he becomes selfish and degenerates, and when he has not the spirit of joy, he is troubled and disheartened at the advent of distress and cannot follow the path of reason. Therefore, these two qualities, reverence and joy, are like two wheels of a car or two wings of a bird, never opposing each other, but the one always helping the other. Do not lose the spirit of reverence, no matter how wicked are the people with whom you come in contact; nor the habit of peaceful joy when great misfortune comes.

Most of our faults in life are caused by the partiality of our temperament. If our temper is too quick, we must endeavour to curb it; if we are too slow, we must strive to become swifter. One called Seimontio was in the habit of using a soft leather girdle (symbol of gentleness) in order to warn him to curb his passions, for he was of very hasty temperament. Another called Toanni used a bow-string (symbol of swiftness) for his girdle, in order that it might warn him not to be too slow. If one tries hard like these men, one is bound to succeed.

It is said that a cicada which feeds upon pure dewdrops, although half starved, does not in the least envy the ant who fattens upon dirt. It is better to be pure in heart and poor in body, than to be rich and unrighteous. Do not envy any man the wealth he has acquired by injustice.

A man called Jio Kosetsu took great care not to kill even a small insect; when he was a child he avoided walking on the ground where ants congregated, lest he might kill some of them. If one expands such a compassionate heart, he can truly love all humanity and all creatures. Heaven loves to give life, and hates to take it away. Such should be the way of men.

Riches are the gifts of Heaven and Earth to mankind, and do not belong to individuals. Therefore a man who endeavours to grasp them, pushing others away, incurs misfortune. The riches that come from righteous deeds are profitable and true rewards, but the wealth accumulated by greed is a curse.

If a man covers his eyes with his fingers, he cannot see even a great mountain. Man's heart is originally clear, yet if it be covered with the fingers of greediness, it loses its clearness

and fails to distinguish right from wrong. Take away the finger of greed in order to make your heart clear.

Conscience is like the sun and moon, while greed resembles their eclipse.

Associating with others in our daily life, our heart should be calm. If one's heart is stormy, he cannot see clearly the reasons of things. The doings of a man suffering from excitable disease or the effect of strong drink are confused. An impetuous man is like a house which is not firmly constructed with pillars, beams and rafters. The wind can easily knock it down. On the battlefield a calm man can always defeat his enemy. In the case of letter-writing, letters that are well formed are the test of good writing, and vice versa.

The judgments of Heaven are of two kinds, ordinary and extraordinary. Usually, men who do good reap happiness, while those who do evil reap evil. But extraordinary cases sometimes occur in which good men suffer and evil men prosper. Men's good or ill luck, fortune or misfortune, long life or untimely death, prosperity or poverty are the awards of Heaven. Some men at birth are ordained to pass through definite

events in their lives, while others receive fortune or misfortune purely accidentally. Though seeking happiness, one cannot find it if Heaven wills otherwise. Without seeking it one can obtain it if Heaven so wills. Let us do the best we can, and await the judgment of Heaven. If its commands are extraordinary ones let us resign ourselves without murmur. It is foolish for men to fight against the will of Heaven, and strive to avoid the unavoidable by flattery and fulsomeness.

ON SPEECH

There is an old saying that "Speech is the voice of the heart; the man who utters a word indiscriminately cannot even drive a horse." There is another proverb, that "Sickness enters from the mouth, and misfortune comes out of the same place." The man who is careful what he says avoids misfortune, even as he who is careful what he eats and drinks is free from sickness.

If one is careful what he says, he naturally becomes less talkative.

If you have committed a fault, confess it, instead of striving to hide it under a mass of

UNIV. OF CALIFORNIA

high-sounding words and phrases, for that doubles the fault.

It is often best not to explain everything to a listener, for by so doing your words will be far more tasteful to him. Likewise, in remonstrating with others, do not mention their faults too openly, nor use hard language!

If we slander others an inch, they will slander us ten. To slander others is to slander ourselves. It is like spitting against Heaven. The sin that comes out of us will return like the revolution of a wheel.

Do not listen to the many mysterious tales so current among the people. Many miraculous stories concerning the Buddhas and gods are false, for men, in order to enhance their virtue, manufacture wonderful tales concerning them, little realising that they are blaspheming the gods rather than exalting them.

Do not speak about mysterious things, even though you fancy you may have witnessed them, for such vision is no more than a defect in the eyes or the mind. Many things which appear mysterious, in reality are not so at all.

The foolish like to exaggerate every rumour, while the wise man, though he may hear, never

repeats it. All rumours stop at the gate of the wise, even as a rolling ball stops on hollow ground.

One should use just measure in praising or blaming others. To exaggerate the little good in others is dishonesty and flattery, and to exaggerate the small faults of others is slander. A good man does not praise others without sufficient cause. But he does not overlook even small talents in others, but helps them to use them.

Words uttered when overjoyed often lack sincerity, as those spoken when angered, do courtesy. Refrain therefore from speaking when either joyous or angered.

ON PRACTICE

(To put one's principles into Practice)

A man should love good as we love beautiful colours, and hate evil as we hate offensive smells. Knowing good and evil in our hearts, and yet doing evil instead of good, is practising self-deception. If one is false to himself he will be false in all his doings. He is like a house which has no foundation.

Words and deeds are the expression of ourselves. Therefore, let our words be true and

circumspect our actions. In dividing action and word they become seeing, hearing, speaking, and doing. Every one of these four has its settled laws, which are called courtesy (etiquette). To speak, see, hear, and do anything contrary to the etiquette is committing impropriety. Courtesy and etiquette are like a rule used by a carpenter. If he does not employ his rule, he cannot use timbers properly. One who lacks propriety is nearer to being a bird or a beast than a man.

Fidelity, loyalty, charity, reverence, gentleness, humility, courage and honour are the expressions of our innate nature, unmixed with selfish motives. If the desire for fame and gain is mixed up with our actions, however good they may be, they are not genuine. In serving our lord, we must not think of our own promotion or how to gain his personal favour, but we must serve him with the utmost fidelity, entirely eliminating self.

If we discover a fault, let us not hesitate to overcome it. Not to know our faults is ignorance, but not to correct them is wickedness.

A man can see things a hundred miles away, and yet cannot observe his own eyelashes. A man, however wise he may be, often fails to see

his own shortcomings. Therefore, the true wisdom is to search yourself, listen to the advice of others, and correct your faults. To know others is hard, but to know yourself is still harder. Therefore, we should welcome anyone who will point out our shortcomings and faults. We express our thanks for gifts of fish or wine, why then should we not be grateful for good advice? To hear and take good advice is like calling in a doctor, and allowing him to cure us; but to refuse good advice is equivalent to a sick man refusing a doctor's ministrations.

The fault of a true man resembles an eclipse of the sun, and can be seen of all men, yet though the light be temporarily hidden, it soon reappears, becoming more radiant than ever.

To-day there are many men who delight in hearing their own praises. Therefore, they surround themselves with hosts of flatterers. If a father remonstrates with his son, the latter says that the former is a dotard; and if a subject remonstrates with his master, the latter says the former has insulted him. If this evil spreads, then there will be no man who will take the trouble to remonstrate with another.

When brought into contact with the goodness

of others, let us follow their pious example, and when brought into contact with the evil of others let us reflect upon ourselves, so that both good and evil may serve as instruments increasing our virtue.

If others ignore your efforts to bring them back to the path of righteousness, reflect on yourself. If you love others, and yet they do not love you, think that you have not loved them enough. If you are courteous to others, and they are not courteous to you, decide that your courtesy is not sufficient. If you strive to govern a people well, and yet they are not governed well, think that your wisdom is lacking. If you adopt this attitude others will gradually follow.

A faithful servant (retainer) never serves two lords, and a virtuous woman (never serves) two husbands. A true man and a true woman who serve their lords with single-mindedness regard fidelity and chastity as more important than their lives. A man who lacks fidelity and a woman who lacks chastity are unworthy, however accomplished they may be in other things. They who desert their husbands and lords in time of troubles, leave behind them dishonoured names. Do not think that life consists of flesh

and blood alone; the good or bad name which we leave behind us is part of our lives. All who live must die. Even though we may live a hundred years and acquire many worldly goods, our lives will be wretched if spent in unrighteousness.

There are three things that a man must perform and desire. The first is the pursuit of an occupation, the second the preservation of health, and the third the doing of righteousness. If we do not pursue some occupation we cannot escape from starvation. If we fail to preserve our health by regulating food and drink and the seven emotions, and by protecting ourselves from the attack of natural outside elements, we cannot complete the long life which is allotted to us; and if we do not perform righteous acts, we stray from the path of mankind. By pursuing an occupation diligently, we can become rich; and by taking care of our health, we can live long; yet if we fail to live uprightly, we are not much superior to birds and animals. Of these three, the preservation of health is more important than the pursuit of an occupation. The aim of work is to make ourselves rich. But suppose a man said to you, "Give me your life, and I will

give you my lands and honourable titles." Would you give up your life? Thus our lives are more important than wealth. Yet why do men who prize their lives so highly sacrifice them freely to their lords and parents? Will any *Samurai* desert his companion when the latter is attacked by an enemy? Do we not witness the fact that house servants give their lives to save their masters? This shows the relative importance betwixt righteousness and life. One who will not give his life up for righteousness' sake is one who does not know the relative values of righteousness and life.

If you receive kindness from others never forget that kindness, but return it. If you do kindness to others forget all about it. The small-minded man forgets the kindness of others, but never forgets what kindness he has shown to them and expects some return.

Endeavour always to repay the debts you owe to Heaven and Earth, your parents, your master, and Sages, by loving humanity. Then pay homage to the gods. The Ancients said, "The people are the master of gods." Therefore, the great and wise kings sustained their people first before they gave their attentions to the gods.

Never come to the gods to ask favour until you have done your human duty.

Anger is powerful and desire is deep. In order that we may conquer them we must exercise a strong power of forbearance. The word "forbearance," according to the explanation of Rinsen, consists of two words, "sword" and "heart." We must suppress anger and desire as we would cut down things with a sword.

Heaven moves ceaselessly, while the Earth is quiet and motionless. Following Heaven's example, let us work incessantly, and following that of the earth let our hearts be ever tranquil. Without labour the way of mankind cannot be trodden, and without great pains and self-denial it cannot be sustained.

Man cannot leave the Right Way, even for a minute. In sitting there is the way of sitting, in lying, the way of lying, in walking, the way of walking, in speaking, that of speaking, in hearing, that of hearing, in eating and drinking, those of eating and drinking.

When we correct ourselves let us adopt the Sages as our model, but not as the model by which to correct others. Forgive others' faults, but do not hope to be forgiven your own. It

is due to narrowness of heart that we cannot forgive others, and it is the baseness of our hearts which makes us hope to be forgiven by others. The true man reproaches himself, but not others; therefore he seeks good in himself, but not in others. The man who reproaches himself as he does others will go through life with few mistakes.

Let us see the virtue in men above us and strive to copy them. We should not be satisfied with our virtue when regarding men lower than ourselves. With regard to riches we should contemplate men less fortunate than ourselves, and be satisfied with our lot.

To do good is easy, but not to seek a reputation for so doing is difficult. But doing good without consideration of reputation is true goodness. Not to abuse others is easy, but not to repay the abuse of others is difficult.

In our hearts let us observe the path which was taught us by the ancient Sages, but in etiquette let us follow the way of the world at the time in which we live. To live in this age and yet to adhere to ancient customs is too injurious to the path of mankind. Only adopt the ancient etiquette which is applicable to the present.

Do not say things which you would be afraid for others to hear. Do not do the things which you would be afraid for others to know. This is the way to minimise our mistakes, our remorse, and our misfortunes.

Only after some considerable time has elapsed can we see the results of well-doing. It resembles the action of a slow medicine. But evil is a poison a very little of which can do an immense harm. Therefore, when evil is within our heart an immediate remedy must be applied to stamp it out.

By their time of rising can the fortunes of a household be gauged. Early rising is the sign of prosperity, while late rising means poverty. Form, therefore, the habit of rising early, and let it be the law of your house.

If the way is known it is easily followed, and if it is followed it is easily known. Knowledge and action must, therefore, go hand in hand, each helping the other, in order that the true way may be made clear. It is like going upon a road. We cannot start until we know the road, and we cannot know the road until we pursue it.

Those who live in very favourable circumstances often grow proud and sluggish, thus

inviting misfortune; while those who struggle through adversity acquire the spirit of reverence and the power of self-control, thus capping the source of happiness. One who climbs a steep hill seldom falls, however laborious the climbing may be, while the man who runs down a hill, easy though the path, often comes to grief. In like manner, a nation surrounded by hostile countries keeps its strength and prestige, while a nation without an enemy weakens and finally perishes.

To do the things we should do and not to do the things we should not do is righteousness. To love the things we should love and not to love the things we should not love is goodness.

When we believe our deeds are right without the slightest doubt, we do not budge, however great may be the opposition of others. This is faith, and it is very different from the wilfulness of small-minded men who stick to their evil in spite of the ridicule of others. If a wicked man does not fear the contempt and slander of others, then there is no limit to his capacity for evil.

To do good is like climbing a hill. It requires effort. To do evil is like going down a hill, it requires no effort. Therefore, we should learn

both to love good and hate evil to the limit of our capacity.

SOCIAL INTERCOURSE

In associating with others we should make love and respect our chief concern. If we lack these the gulf between ourselves and others becomes wide and the way of mankind cannot be practised. Between parents and children, brothers and sisters, husband and wife, hosts and guests, there must exist both love and respect. If we love our parents and yet lack respect our relation towards them becomes very much like that of brutes. In serving our master we must do so not only with fear, but also with respect and love.

Not only should we love intimate friends and respect honourable people, but also we should in a lesser degree love and respect the stranger at the wayside or even the beggar, for they, too, are children of Heaven and Earth. At any rate, never hate or despise them. The amount of our love and respect must vary according to their importance and degree of our intimacy. But there is no one to whom we

are not bound to give at least a measure of love and respect.

When others are rude let us not blame them as long as they do not injure our honour. If we forgive discourtesy in others we do not lose the peace of our hearts. As an old saying has it: Gladness is the reward of patience (literally: after having passed through forbearance gladness comes).

Do not endeavour to teach others those things with which they are not gifted, but teach them those things for which they have talent. Never try to put others into your own private mould (literally: your heart). Do not trust a man altogether just because he has proved himself efficient in one thing, for he may well be deficient in others. Do not, on the other hand, mistrust a man altogether because he has proved himself incapable in one thing, for he may well be capable in others. Do not scorn your neighbour because he cannot do some things as well as yourself, for there are others which he may do infinitely better.

A good physician uses the humblest herb for his medical purpose. A good carpenter does not throw away a crooked tree. A wise man finds some use in every man. No man in the

world is absolutely useless, provided he be rightly employed.

Do not truckle before a man of high rank, nor exalt yourself when you stand before a man of humble position. Confucius reverenced great men, for he honoured the exalted position with which they were entrusted. Mencius looked down on even great men, for he did not yield to their power. We should make both of them our examples.

In associating with men we give presents. This is the courtesy with which men express their love and respect. Without this means we cannot express our feeling in love and respect. In olden days men used to offer the green stuff gathered in running water to the gods. To-day, when we see our teacher for the first time, we present him with our entrance fee. These presents are the outward sign of our respect towards both gods and men, and must be well chosen. A poor man need not endeavour to present others with money, as an old man should not offer to others his physical strength.

In conversation we should reflect on our age and position as well as others', and use discretion in what we say. This is an important piece of etiquette. If we meet a man with whom we

are not yet acquainted it is safer to give him even undue courtesy. To exalt ourselves before others is always most distasteful to them. In a company of men we should take seats suitable to our rank and position. To sit in a higher place than we are entitled to is ridiculous. To take a seat in a lower place than we should is not a great mistake, though not exactly in accordance with etiquette. To lower ourselves before others is amiable. Yet if you carry this to an extreme length it becomes an insult to others. For instance, in a company of men, if the older men or those who are in the highest position take lowly seats, what can young and humble men do?

If we find men with whom our hearts are in accord we become intimate friends though thousands of miles may separate us, while next-door neighbours remain total strangers if their hearts do not agree. In the world we have many acquaintances, yet those with whom we know our hearts agree are very rare. Even brothers do not know each other's hearts. Do not resent the fact when the world fails to know you.

There are men who are mentally deaf and dumb. With them we should not quarrel on

questions of right and wrong. To quarrel with them is to show our ignorance.

The way of dealing with impossible men is to treat them most gently. To do a difficult task, do it leisurely; and to perform an urgent matter, do it calmly.

Do not bestow either rewards or punishments while you are in great joy or anger, but rather wait until your emotion has subsided, lest your award may be unjust. To give judgment according to one's mood is like doing so in proportion to a bribe.

We often encounter treacherous men who distress us with detestable deeds and words. When we are placed in such an adverse circumstance, we should try to suppress our anger and resentment and control our countenance. This is a chance to improve our character and to make an advance in learning. Let us not let the chance slip by without availing ourselves of it.

There are some things people do, the good or evil of which is quite apparent, while there are others, the right or wrong of which is obscure. Often those actions which we think right are really wrong, while those which we considered wrong are right. Therefore, we should not praise or blame others rashly.

You may meet a man who speaks smoothly, who is talented in all things, and is very agreeable to you. Yet, if the pupils of his eyes are not right do not make a friendship with him, lest you may afterwards reap regret and remorse. Especially in choosing subjects is this important. Chikurei foresaw the treason of Anrokuzan by the latter's appearance. It is safest to employ honest men, even though they may not be the cleverest.

To know others is very difficult. A man who speaks well, whose manners are respectful, and who is gentle and obedient, often proves to be an unreliable person; a man of strict probity may often lack gentleness, yet is very faithful. They are the men to whom we can safely trust our children, house and property when we are dead. Choose men who are both talented and faithful. But such men are rare. The next best thing is to select faithful men, though they may lack talent. Never use talented yet faithless men, for they will work you mischief.

Do good toward others, but do not expect it to be reciprocated. I am I, and he is he; let me do what is right. That his justice is injustice does not concern me.

III

MISCELLANEOUS SAYINGS

EXTRACTS FROM "THE BOOK OF MEDITATION"

"Some teach that to secure peace of heart we must suppress our emotions and annihilate our desires; but this is to ignore our cares rather than to acknowledge and then rise above them. On the other hand, there are many who strive to drown their cares by wine and lust, but both these lack the virtue of being contented with what Heaven has given them, and are merely striving in one way or the other to forget their sorrow."

"If you would foster a calm spirit, first regulate your breathing; for when that is under control, the heart will be at peace; but when breathing is spasmodic, then will it be troubled.

Therefore, before attempting anything, first regulate your breathing on which your temper will be softened, your spirit calmed."

"Nature does not lose her great peace because of the advent of extreme heat or cold, wind or rain, storm or earthquake; rather does she make use of them to quicken the life of her creatures. Men, likewise, should be calm and unruffled in the midst of a thousand troubles, when all their dearest hopes and desires are betrayed."

"The teaching which tells us to chasten anger and suffocate greed is medicine, not only for the spirit, but also for the body. The means we have for nourishing our heart and our body are one and the same, so anger and greed can harm both."

EXTRACTS FROM "KUN ON 'HEALTH'"

"Real lovers of flowers tend their gardens early and late, grudging neither time nor trouble. They water, fertilise, remove all insects and worms, and then revel in the glory of the blooms. Yet the welfare of flowers and plants is insignifi-

cant in comparison with that of the human body, and is it not unreasonable that many people should know more about looking after flowers than they do about tending their own bodies? A healthy body enables a man to serve Heaven and his parents, and brings with it many pleasures, as well as a long life. Therefore, the best means to be adopted in order to obtain this healthy body should be studied by all at the expense of subjects of lesser import."

"A man who threw a jewel to knock down a sparrow would be laughed at by all, yet what is the difference between him and the one who throws away his health of body in order to satisfy his desires?"

"In order to preserve our health, we must not only take great care of ourselves, but we should also use wisdom in the choice of a physician. The poor die because they cannot afford to see a doctor, the foolish because they consult ignorant ones. If we know the general principles of penmanship, we can judge the skill of others; similarly, if we understand the general principles of medicine, we can select a good physician."

"The mind is master of the body, let it be still and tranquil. The body is the servant of the mind, let it work and labour. If the mind be still it will contain abundant pleasure, and if the body toils it need fear no sickness."

"The two factors which undermine health are immoderate desires within and inclement weather without. Our chief task it must be to defeat the former, for if, within, we keep up our strength and vitality, we can easily defend ourselves from the attacks of the elements without."

"The body of a man is neither gold nor stone, but a delicate instrument, easily broken; moreover, it has two mighty enemies, one within, the other without. If we cannot defeat them, they will destroy us. With courage, therefore, let us destroy all the enemies which rise within us, anger, sorrow, fear, worry, lust; and then with caution let us protect ourselves against the outside foes. There is an old saying that, 'A man should defend himself against a draught as he would against arrows.'"

"Hundreds of sicknesses arise from a disorder in *Ki* (Spirit, Force, Vitality). If one is angered,

his *Ki* rises; if overjoyed, it loosens; if sorrowed, it becomes extinguished; if terrified, it fails to circulate; if surprised, it becomes confused; if fatigued, it increases; if worried, it tightens. Again, in very cold weather it shuts up, while in heat it overflows. The way to preserve health is to control and regulate this *Ki*."

"When enemies invade our dominions we send out our strong warriors to fight with them. In order to drive them back we are prepared to sacrifice many of our own men. So also is the usage of medicine. When ill after excessive eating or drinking, we must resort to drugs, yet though temporarily relieved from pain, our stomach is always weakened in the process."

"To have your immediate environment clean is a necessity if you would keep your internal organs healthy, therefore, clean your room and garden yourself, without troubling the servants . . . the exercise will do you good."

"Do not lie down before food and wine are digested. Do not sleep during the day; but if

you are greatly over-tired, you may sleep without lying down, but only for a short time."

"Do not eat when you are tired, but always rest before meals, else you will get indigestion, coupled with a feeling of drowsiness."

"It is healthier to lie on your side than on your back; do not place your hands on your chest, or you will have nightmare. Wash out your mouth with tea, mixed with salt, before going to bed."

"Vegetables from kitchen gardens are generally unclean, keep them therefore in water overnight, and then scrub their stems and leaves with a brush. In China they will not offer vegetables from gardens to their gods, but use solely the green stuff gathered in the mountains in running waters."

"Before going to sleep at night, stretch out well in your bed; but just before dropping off, bend your knees, this position is called 'Lion's Sleep.' Change your side about five times during the night. If you have a feeling of giddiness, move your big toes; by thus doing you will bring

on a fit of yawning, during which the giddiness will pass off."

"Only in recent years has tobacco been introduced into our country. The word itself is of foreign extraction. . . . In Korea it is called Southern Grass. . . . It is a weed which is best left alone, for not only is it a poison, but also, besides the expense and trouble it entails on servants, the smoking of it may at any time cause a conflagration."

Printed by Hazell, Watson & Viney, Ld., London and Aylesbury.

RETURN TO ➡ MAIN CIRCULATION

ALL BOOKS ARE SUBJECT TO RECALL
RENEW BOOKS BY CALLING 642-3405

DUE AS STAMPED BELOW

SENT ON ILL
DEC 8 / 1994
U. C. BERKELEY

UNIVERSITY OF CALIFORNIA, BERKELEY
BERKELEY, CA 94720

FORM NO. DD6

YC 113

528490

UNIVERSITY OF CALIFORNIA LIBRARY